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THE
Nonconformist and Independent.
THURSDAY, JANUARY 1, 1880.

TO OUR READERS.

THIS, the first Number of the united *Nonconformist and English Independent* will, we think, better explain itself to our largely-augmented circle of readers than the fullest programme we could submit. We trust it will be found to interpret, if it does not embody, the paramount idea that has led to the amalgamation of the two papers. With more ample space and larger resources than either could separately command, our aim is to preserve the essential features and time-honoured traditions of both. First numbers are proverbially imperfect; but we hope, as time goes on, that our aspiration to be recognised as the chief and most authoritative organ of Free Church principles, both in their theory and in their application; as a steadfast supporter of the fundamental verities of the Christian faith; and as the foremost newspaper exponent of the best and most mature thoughts of the great Nonconformist communities, will be adequately realised.

The influence of the newspaper Press in the present day, especially when it aspires to reflect definite opinions not embraced by large sections of the community, must be measured less by the numbers who support it than by the loftiness of the ideal it endeavours to reach, the soundness of the convictions it labours to implant, and the combined force, persuasiveness, and sobriety of its appeals. In view of this high conception of the prescribed task of the *Nonconformist and Independent*, the Editor has the satisfaction of feeling that his official responsibility will be essentially lightened by the promised co-operation of many writers who, in more than one respect, are among the recognised and foremost representatives of the ecclesiastical sympathies and religious aspirations that are common to the Free Churches of Great Britain. By this means we hope our columns will reflect the earnest convictions, ripened thought, varied experiences, and cultured intelligence of men who, while they hold the same vital truths, have diverse religious affinities. It will be our study to deduce from current events, political, ecclesiastical, religious, and social, wise and salutary lessons, and in our comments on the topics of the day to bring them to the test of the exalted teachings of the Divine Founder of Christianity, with the fervent hope that, in this way, we may be able appreciably to assist in the formation of a healthy public opinion on all questions of public interest.

These desirable objects will be more fully attained if the *Nonconformist and Independent* should be able to gather up, by means of its correspondence, and otherwise, the varied views of those who are anxious to contribute to the common stock, concerning matters affecting spiritual life, Christian work, and ecclesiastical organisations.

Subordinate to these higher aims we shall strive to make the *Nonconformist and Independent* an attractive family newspaper, interspersing its graver articles with lighter sketches, and with matter of general interest, and putting in a new and suitable dress the most important news of the day.

The many generous words of encouragement, and the gratifying promises of support that have come in upon us since our arrangements were announced, awaken grateful feelings, deepen our sense of responsibility, and inspire us with lively confidence in the future. If, by the hearty co-operation and liberal indulgence of the increased circle of friends whose good wishes we enjoy, it should be our privilege to realise our cherished aspirations, there will be abundant reason for thankfulness and satisfaction. In that hope, we enter upon the work before us, and cordially wish all our readers A HAPPY NEW YEAR.

NONCONFORMISTS AND THE PRESS.

THE *Nonconformist* and the *English Independent* have long been fellow-workers in the noblest cause that can stir man's heart and stimulate his energy—the cause of freedom in the highest, the spiritual sphere. They have occupied a not unhonoured or uninfluential place in the very forefront of the battle, during the years in which it needed no little courage and constancy to make head against the opposing pressure. Now, when they enter into a closer fellowship, join their hands and blend their resources, their cause has happily fought its way to the front rank among the gravest and most practical political questions of the time. We were told on high authority in the early days of the struggle for religious equality, that we had to translate our question from the speculative to the practical sphere, by lifting it into a position in which a Liberal political leader would be compelled to take it in hand. Something like this has been already accomplished. Disestablishment no longer looms dimly in the distance as a cloud which may one day burst in thunder, but which may possiblybe dissipated and vex the troubled world no more. No practical politician doubts for a moment that the question is rapidly ripening for settlement, and that it must occupy the leading place in the legislation, not, perhaps of the instant, but of the near, future. A singular concurrence of influences is pressing it on. It is no longer simply a demand for justice from those who suffer the wrong; for freedom from those who are galled by the yoke. The philosopher condemns Establishment as strongly as the Nonconformist. Radical and Ritualist alike demand its overthrow. The remarkable advance of the Anglican clergy of late years in the tone of their zeal and activity, and in their just influence on the country, works strongly in the same direction. Their zeal and ability make their established position an anomaly. Men see clearly enough in these days that there is strength and self-devotion enough in the Anglican "clerisy" to take in hand in a free spirit, and for love of the truth and of mankind, the religious work for the community, which now they accomplish at the cost of bitter heart-burnings, fierce jealousies, and crippled power. There is no longer the faintest fear that religion will perish out of the land if Establishment is withdrawn from it; there are clear signs that it will the rather flourish with new vigour, and bring forth larger and richer fruit. When that is once settled in the judgment of the great mass of the people, and we hold that it is settled now, with a large multitude of the arm-chair type of religionists—men too ill-instructed to comprehend all the bearings of the principle of religious freedom, and too timid to do right in this high sphere at whatever cost, sure that present cost will be ultimate gain—the strongest argument for Establishment fails.

On the other hand, to say the least, *pari passu* with the Anglican advance is the advance of the Nonconformists. We might say much more, but this, at any rate, will be freely conceded. Men see that Nonconformity gathers zeal and strength daily, builds large churches and pays for them, maintains great operations for the Christian culture of the ignorant, the rescue of the degraded, and the help of the poor; and that it does by far the best half of the work that is done to instruct and to uplift the peasant population of the country. It is becoming evident to all that these Free Churches, so abundant in labours and successes, can no longer be kept under a ban. Candid, upright, and intelligent men both outside and inside the Anglican pale, see with a clearness which is becoming imperative, that the permanent maintenance of the exclusive privilege of the Anglican Church in the face of these facts and of the convictions and tendencies of the times is blankly impossible. And so we begin our new campaign as the organ of the Free Church spirit with happy omen of approaching success.

And in this field we may affirm that the journals which are now united have rendered, each in its separate sphere, invaluable service. Neither of them has ever adopted a temporising tone; they have borne constant and unflinching testimony that it is religion which chiefly suffers by the process of Establishment; and it is in the name and for the sake of religion that they have demanded its enfranchisement. The great world has come at length in large measure to entertain the same conviction. The parties and the journals which have educated it may justly rejoice. It would be hard to estimate the educational influence of the masterly articles from the pen of EDWARD MIALL, which made the reputation of the *Nonconformist* when this generation was young; nor can the name of JOSIAH CONDER be forgotten among the foremost pioneers of the movement which has now passed out of the denominational into the political sphere. In truth, the power of the journal as an educator is among the most notable and momentous facts in the life of this nineteenth century. Much that was once the function of the pulpit, the journal has now drawn within its range. The preacher, the man who has the power to plead for CHRIST so as to persuade men, can never be superseded so long as the world endures; but it will need men of a higher culture than the popular preachers of the last generation as a rule possessed, to maintain the influence of the pulpit in this new age which has come upon the world. And the journal, especially the religious journal, must take to itself new strength, higher intellectual power, larger culture, loftier tone and aim, to hold its own in face of the keen competition of other organs of opinion to which it is exposed. It will be our aim in the *Nonconformist and Independent* to respond to the demands of the times upon us, and to present the principles which we feel it to be an honour as well as a duty to uphold, with all the advantages which disciplined and cultivated intellect can afford to their exposition, and in their harmony with all the dominant and progressive movements of the day.

The principles themselves furnish as noble a theme as an advocate could desire. In truth, the world is only just beginning to find out the value of its Nonconformists. It rubbed its eyes with amazement when Mr. CARLYLE set CROMWELL before it as the most heroic figure in our long line of kings. Mr. GREEN'S volume on Puritan England does noble justice to that great party, and seizes the characteristic feature of the influence which was dominant in the greatest formative age of our national history. Mr. HERBERT SPENCER has done good service by reminding Englishmen not only of the signal service rendered by the Nonconformist spirit to human progress in all ages, but also of the noble band of witnesses to truth and pioneers of progress whom it has been our honour as a nation to give to the world. M. THIERS, too, had a deep insight into the political value of that Church life which trains laymen to habits of independent and conscientious action, when he told a deputation of French Protestants, Voltairean as he was, that if there were a larger number of French citizens who had enjoyed their training, he should have a stronger hope of the stability and success of the Republic. Lord REAY, quite recently, in an able lecture upon "Social Democracy in Germany," made the shrewd remark, that "what Germany wanted was the spirit which was represented in England and Scotland by Dissenters, men who had always repudiated State intervention, who had very strong faith, who were exceedingly practical, and who illustrated in a remarkable degree what may be done by personal exertion alone."

So now, from every side, our principles are being exalted and magnified, for the political promise with which they are charged, as well as for their spiritual power. The more closely the subject is studied the more plainly will it be seen, that just those qualities and faculties which have constituted the strength and created the greatness of the English nation, have been conspicuous in successive generations in the life and activity of our Nonconformist communities. The free spiritual life and the voluntary zeal of our churches have played a noble part in nursing among us, not the love of liberty only, but the instinct and the habit of political action; and as we believe that the same free spirit will be as fertile in blessing for our country in the future as it has been in the past, we venture to claim for this Journal, which will do its best to nurture and develop it, the active sympathy and support of all lovers of a large, stable, and self-controlled liberty, and of all who long and pray for the happier time, when our people, in their social order, in their homes, and in their hearts, shall realise in fullest measure that benediction with which the Gospel is charged for mankind.

THE REVOLUTION IN THE ANGLICAN CHURCH.

THE Church of England of to-day is an entirely different institution from that which existed forty years ago, when the "Nonconformist" broke ground in the great movement for the establishment of perfect religious equality. At that time the Evangelical party was in the heyday of its prosperity, and there was some semblance of foundation for the claim of the Establishment to be regarded as a Protestant institution. To describe it by any such terms at present would be simple mockery. It is true that its formularies remain unaltered, and the Act of Uniformity is unrepealed; but a party has become dominant which is hostile to all that is most distinctive of Protestantism, hates its name, and flouts its doctrines, and is, in truth, so bitter in its hate of the Reformation that it takes a strange pleasure even in defiling the graves of the fathers and founders of its own Church. If it were only in a few exceptional cases that the doctrines and practices of this party prevailed, it might be hoped that such rebels would be brought under the control of constituted authority, and their illegal proceedings suppressed. But, after all

the attempts to crush Ritualism by law; after the vehement declaration of the resolve to put it down on the part of our extraordinary PREMIER, whom the Evangelicals have ever since supported, whether in his defence of Mohammedan oppression, or his attacks upon unfortunate Afghans or Zulus; after the passing of the Public Worship Act, and the prosecutions instituted under it, we have still the Mass with all its accessories in hundreds of our parishes. Law has failed to crush the rebellion, if rebellion it be; has failed even to secure the faintest sign of concession on the part of those whom it has again and again condemned. The Ritualists are masters of the situation. They enjoy impunity, and are doing precisely as they will. What is much worse, theirs is the controlling influence within the Establishment. Bishops and even Archbishops are cowed by them, and if the exercise of authority ever seems to threaten them, at once there is a display of sympathy on their behalf which shows that the "historic High Church party," to which so much deference is shown even by Evangelicals, is determined to stand by them and resent any attack on them as though it were an injury to themselves. The *Zeit-geist* within the Establishment is, in fact, intensely ecclesiastical, and all parties are more or less affected by it. The Evangelical approximates to the High Churchman, and is anxious to purge himself from all suspicion of sympathy with Puritan ideas; the High Churchman, even if in secret he is somewhat irritated at the extravagances of the Ritualist, is more determined than ever to shield him from the attacks of Protestantism; the Ritualist himself is more resolute and defiant than ever, quietly ignoring the Courts, obeying the bishops so long as they ask nothing opposed to his views, and when they do, showing as little respect to them as to the secular authority, acting as a law unto himself, and making the world understand that there is no power within the Establishment which will be allowed to control him.

We do not propose here to argue about the fitness of this state of things. We wish only to call attention to the fact. The claims advanced by the Ritualists, or by some of their High Church supporters on their behalf, are such as could not be tolerated in any organised society, least of all in one like the Church of England, which enjoys certain State privileges on the condition of submitting to State regulations. Mr. MACKONOCHIE is now, Sunday by Sunday, proclaiming to the world that over him the law of the land has no control. There is not one of his high celebrations in which he is not guilty of positive disobedience, and nothing is wanting to accentuate this public contempt of the authority to which, nevertheless, he owes his place as a minister of the National Church and his rank and title as vicar of St. Alban's, Holborn. He is summoned to answer for his conduct, but he gives no heed to writs, and treats the Courts from which they issue as non-existent. He is condemned, and he simply defies the officer who brings him the decree of the judge, and proceeds as if nothing had occurred. Such a spectacle cannot be presented to the nation without weakening the authority of law everywhere. It is an example of anarchy in the quarter where the lessons of loyalty and obedience ought to be most constantly and earnestly inculcated. The worst is, it is successful; there are among the clergy numbers who do not adopt the practices of Mr. MACKONOCHIE who are prepared to justify his procedure, and the bishops stand so much in awe of this party that, so far from taking effectual measures in opposition, they are continually showing a feeble, if not a criminal, subservience to their wishes. A correspondent of the *Guardian* thus argues that Mr. MACKONOCHIE believes that the Ornaments Rubric requires him to wear the Edwardian Vestments, and, therefore, he has no course but to wear them. "Hence, when the Bishop of LONDON requires him simply to comply with a judgment which orders him to cease from the vestments, the Bishop (to Mr. MACKONOCHIE'S mind and conscience) is requiring him to break a plain rubric of the Book of Common Prayer." It is superfluous to point out that such reasoning is fatal to all law. The Rubrics are the guides of the clergy, but their meaning is to be determined neither by judge nor bishop, but by Mr. MACKONOCHIE'S own "mind and conscience." Imagine such principles applied to any matters of civil law! Take, for example, the case of a man who has been convicted of infringing a patent, but refused to obey the sentence of the Court on the ground that his own interpretation of the law differed from that of the judge and jury. The law would certainly exercise but little patience towards such scruples, and would speedily find some way of punishing the offender who carried them out in practice. It is hard to see why the Ritualist clergy are to have this monopoly of lawlessness; but that they have it is a fact sufficiently ominous. It is not even to be said that these Romanising priests are troubled with doubts as to the authority of a secular Court, for the requirement of the spiritual superior is treated with the same indignity as the decree of the secular judge. The contention amounts to a demand of absolute independence on the part of the clergyman.

It may be that there is difficulty in repressing this individualism. There have certainly been so many failures as to suggest either that the law must be very obscure and uncertain, or that there has not been earnestness in the attempts to enforce it, or, at all events, that there has been some occult influence employed to prevent matters from being pushed to extremities, that might involve peril to the Establishment. The general belief is, that in this last suggestion we have the real cause of a weakness discreditable to all parties concerned, and the necessary result of which will be still further advances in the direction of Romanism; or if that be thought impossible, a gradual weakening of the Protestant element in the Establishment. The recent proceeding of the PRIMATE in relation to the Bordesley wafer, is an indication of the power which Ritualism exerts. If the wafer had been consecrated, the law had been disobeyed; and yet the Archbishop lends his countenance to a miserable Romish superstition, and a flagrant defiance of the law which gives him his palace and his mitre, by taking care that it should be "reverently consumed." It will take a considerable number of Episcopal charges to counteract the impression produced by an act like this. It is a sanction of the superstitious reverence with which the bread and wine are invested; it is an indirect approval of those who have resolved to set at nought the decision of the Ecclesiastical Courts. But it is in harmony with all that is going on around us. The Anglican Church has for years been on an inclined plane, sloping Romewards, and the descent has recently become more decided and rapid. *C'est le premier pas qui coute* is a proverb the meaning of which Englishmen do not seem to appreciate; and so they sleep on while the first steps are being taken, either unable to perceive whither they are leading, or confident in their ability to put an effectual check on movements they disapprove, whenever they choose to rouse themselves to effort. So many steps have now been taken by the Ritualist party that a check would not be easy. Archdeacon DENISON is not easily satisfied, but he is so content with the drift of events that he no longer looks to Disestablishment as the cure for the evils of Erastianism and Protestantism. His words are full of warning. They express the deliberate convictions of one who has grown grey in the defence of the "Catholic" faith, and who has always shown that he would prefer its interests to those of the Establishment. Happily for himself, but very unfortunately for all who believe that the triumph of his views means disaster alike to religious truth and to English freedom, he now sees that two feelings which have often been in antagonism can be brought into harmony, and that he can still cling to the Establishment because it is so rapidly becoming Catholic. "But I have found cause in late experience of the rapid and marvellous progress which the determination on the part of laity as of clergy to maintain at any cost Catholic faith and worship has made, and is making, all over England, to suspend my judgment in the matter; and to look in the first resort, as to a possible remedy, rather to the leavening the public mind with the love of Catholic faith and worship—a process in actual, powerful, and daily enlarged operation—than to the present and formal disruption of 'Church and State.'"

Is there any need for comment here? Cannot our friends, who are so fond of warning us against aggressive action, read the lesson? The contentment of Archdeacon DENISON, resting as it does on so many unmistakable signs, ought to be a warning to them. To leave the State Church alone, under present conditions, is virtually to acquiesce in the establishment of a semi-Romanism.

OLD FEUDS AND NEW DUTIES.

WITHIN the last quarter of a century the Presbyterians have become more visible in England than they had been for about two hundred years. Various causes have contributed to this result. The rending asunder of the Church of Scotland in 1843 was an advertisement of Presbyterianism throughout Christendom. From the time of the Disruption to the date of his death Dr. JAMES HAMILTON was the leading representative of the Presbyterian Church in England, and no denomination in which Dr. JAMES HAMILTON was conspicuous could remain hid. About twenty years ago it seems to have occurred simultaneously to several Presbyterian ministers in Scotland, of proved pulpit efficiency, that London afforded a good field for the exercise of their gifts; and as pulpit efficiency, under whatever ecclesiastical colours, is secure of a fair measure of success in London, their thought has been the parent of some flourishing and energetic congregations, and some heavy buildings, in the metropolis. Then it became known that the shade of difference between English Presbyterian and United Presbyterian, which had never been perceptible to non-Presbyterian eyes, had become imperceptible even to eyes Presbyterian, and that a union had been effected between the two bodies. The ideal interest of this union, which, it must be confessed, was rather shadowy, became more practical for the denominational mind of England, when it appeared that the English Presbyterians could provide for each and all of their ministers a *minimum* stipend of £200 *per annum*. Last of all, it began to be rather faintly known in England that Presbyterians throughout the world were making some efforts towards a realisation of their Church unity, that a Presbyterian Council for Christendom claimed to have existence, and that a new monthly periodical, styled the *Catholic Presbyterian*, edited by the universally respected Dr. BLAIKIE, of Edinburgh, proposed to represent the movement.

No one, unless he were a peculiarly provoking compound of simpleton and sentimentalist, would vex mankind with schemes for the removal of denominational pales and fences; but though it is quite sure that the main lines of division between Independents, Baptists, Methodists, and Presbyterians will remain, there is no reason why the various sections of English Nonconformity should not act harmoniously, in the promotion of aims which are common to them all, and in the representation of interests in which all partake. From this point of view, it is important to note the historical fact, that the circumstances and influences which, in the seventeenth century, occasioned a breach between the Presbyterians and the Independents, have been removed. The lamentable dispute as to toleration has passed away for ever. No Presbyterian would now receive a hearing who should refuse to admit, we say not that all denominational differences ought to be tolerated, but that it is a thousand pities the Presbyterians of 1643 and of 1647 made any objection to the toleration of Independents. A candid and well-informed Independent will, indeed, grant that the Presbyterians acted at those conjunctures conscientiously; but a candid and intelligent Presbyterian will equally allow that the conscience of those old Presbyterians stood sadly in want of enlightenment. We are not sure whether a majority of Presbyterians would now concede that it is well their ecclesiastical ancestors did not attain, in the seventeenth century, to the predominance at which they aimed; but Independents may be expected to display magnanimity enough, and clearness of head enough, to admit that, as Presbyterian predominance is now practically out of the question, the services of the Presbyterians, in maintaining and preserving truths in which all Christian denominations are interested, have been valuable. The headship of CHRIST, as taught by Presbyterian divines when they demanded a Presbyterian uniformity throughout Great Britain and Ireland, might be practically synonymous with spiritual despotism; but it is a doctrine which every Free Church may now be expected to maintain as an antithesis to the thorough-going Erastianism of the English State Church. All the spiritual life of Nonconformity is pledged to a protest against the theory that the religion of Christ is part of the machinery of politics, to be applied to the netting of votes and the manufacture of majorities. The history of Christendom affords no instance in which the Church has been more thoroughly absorbed in the State, in which the Church has more explicitly bartered her distinctive spiritual powers for the status, the emoluments, the social respectability of establishment, than is now the case in England. Mr. CHAMBERLAIN was correct, both philosophically and historically, when he said that, in this, lies the very possibility of persecution, strictly so called, namely, the repression, or promulgation, of spiritual opinion by physical force. If Presbyterians in England do not show themselves in the fore-front of the battle against the Erastianism of the State-Church, they will belie all their history and all their professions; and no one can pretend to maintain that the Erastianism of the State-Church can be cured except by Disestablishment. Here, then, is a clear basis for co-operation between Presbyterians and other English Nonconformists.

In like manner there may, to a great extent, be harmony of view and even practical co-operation with reference to the ministry. The Presbyterians attached immense importance, in the seventeenth century, to holy orders. The Episcopalians gave mortal offence to them, and, in fact, to most other sections of Reformed Christendom, by refusing to recognise the ordination of their clergy, while recognising that of the priests of Rome. Since that

time, the Anglican Church has steadily gravitated towards the Church of Rome, and has turned its back not less contemptuously upon Presbyterian than upon Independent or Baptist ministers. The Presbyterians, however, have made this advance upon their predecessors, that they pay regard almost exclusively to the spiritual aspects and influences of the ministerial office, and do not impute saving virtue to the powers, whatever they may be, conferred in ordination. Independents and Presbyterians take substantially the same view of the pastoral office, though the former, and not the latter, might sometimes call an ordained minister a layman. Whatever they may be called, the men who minister to Nonconformist congregations form one class in the community; and no man of common sense will deny that, if they are not respected as a class, the truths they preach will be disparaged, and the denominations they represent will dwindle. Now the Presbyterians have done good service in keeping up the character, culture, and respectability of ministers, as a class. They have thought them, for one thing, deserving of the hire of hard-worked labourers in the spiritual sphere. No Independent, or Baptist, or Wesleyan with brains in his head can object to the diffusion in England of the Presbyterian notion that a minister capable, in the present day, of being the pastor of a congregation at all, is worth £200 a-year. On the whole, there seems to be room enough in England for all Protestant denominations, and it is equally plain that, in view of the overweening arrogance—partly sacerdotal, partly Erastian—of the State-Church clergy, they ought to hold up each others' hands, and stand shoulder to shoulder.

CONSCIENCE IN POLITICS.

IT was not a philosopher but a poet who, eighty years ago, upbraided the two great nations of modern times with the faults which cleave to them still—the Frank for forgetting others' rights in the recklessness of conquest; and the Briton for forgetting his own true glory and well-being in the restless greed of territory and of wealth. It was SCHILLER who sang:

"Every land to them must mete its treasure;
And, like Brennus in those ruder days,
Here the Frank his ponderous falchion's measure
In the wavering scale of justice lays;
There his fleets the Briton, rich and mighty,
Polypus-like stretches o'er the deep,
And the kingdom of fair Amphitrité
Seizes as his own peculiar keep.
To the South Pole's hidden constellations
In his restless, boundless course he flies
To all isles, all shores of furthest nations—
All but Thine—forgotten Paradise!"

Since the beginning of the century, when SCHILLER thus rebuked us, it is certain that Britain has, in the intervals of her blindness, had some inspiring visions of the kingdom of justice one day to be established among men, and it is not to be denied that, taken broadly, the Liberal party has striven to follow the fiery pillar of conscience into this promised land. Like all human combinations it has had its good and evil, its truth and fallacy, its times of glory and disgrace. It has had leaders of different metal, from the highest to the lowest. It has sometimes stuck to its first principles, and sometimes forgotten them. But, speaking generally, it has striven to be "the party of CHRIST," of which Dr. ARNOLD said to his pupils, "be of His one party to the death, and abhor every other;" the party of moral principle as against that of selfish and corrupt interests, the party of peace as against that of violence, the party of popular improvement and reform as against that of resistance to progress, the party of justice as against that of despotic force or social disorder.

And the backbone of this party has been—to speak historically, without partisan reference—the religious Protestantism and Puritanism of England. For a very good reason, because a party whose object it is to rule men's actions by a moral principle in legislation and government derives its force from conscience, and from the omnipotence which is behind it. A moral principle points to a divine authority, and men of principle in politics will always fight, like CROMWELL'S Roundheads, more steadily and more sturdily than men of mere fashion, whim, or affection. The Roundhead's tonsure, his drab livery and sword, have passed away; but his soul, like JOHN BROWN'S, is marching on to victory in a pleasanter guise. The strength of the Liberal party is, and always has been, in the force of individual and social conscience. It is a power which, like a mighty river in flood, must eventually carry everything before it, since it is in the nature of right to win at last.

What contributions the modern inheritors of the Puritan name will make in this opening year to the force of the good cause depends mainly upon spiritual conditions. The battle of 1880 cannot be fought by sophists arming themselves only in the forms of a heroism and faith departed. The name of Protestant and Puritan stand for nothing apart from the spirit which once inspired them, Liberalism without faith becomes either a Whiggery without principle, whose voice no man in earnest can follow, or a revolutionary Radicalism which seeks to rule through the madness of the residuum. It is those who believe in things unseen that exert a deep and wide sway over the minds of honest men. With a profound instinct at this moment, the best part of the nation cries out for a religious leader, for a man of conscience, whose thinking is governed by a divine law, and whose passion is governed by his divine thought. It is felt in the depths of the national mind that the battle before us is with a foe so fierce, so drunken with the spirit of false religion, of false glory, and of false policy, —so well-disciplined in his many-sided array of interested politicians, so hounded on by fanatical priests, publicans, and proprietors great and small, that nothing will suffice to gain the victory except that which is strong enough to see truth in the dark, to defy threats, bribes, and slanders,—and that is a conscience towards GOD. Without this, in vain will even the most respectable Whigs summon their followers to the coming conflict. None but a man of spiritual insight and power can reach the party in the State which is moved by the deep desire of right. Right is divine, and, in the fine language of the Bible, only the men who "know their GOD" can herein "do exploits." The voice which will carry the party of conscience with it is the voice of one whose politics are the effect of his religion, and whose religion is an obedience to the Eternal Righteousness. Now it is just here that business-like and historical Whiggery breaks down. But what is true of the leaders is true also of the people. The decline of definite faith in things spiritual has always resulted in the decline of the party of progress and justice.

It is clear that the characteristic criticism of the time has something to do with the decay of public spirit. Whatever weakens the hold of Christian people on the Personality of the Divine Nature, on the reality of GOD'S government, on the dread certainty of judgment to come, on the history of Revelation as embodying the record of the kingdom of GOD in the ages past, weakens also the action of conscience both in the sphere of individual and national life. We are not pleading for the impossible restoration of ancient types of belief in mechanical inspiration, but it is certainly true that it is men who substantially believe in their Bibles, with a solid grip upon the supernatural in miracles, prophecy, and history, with a certain taste for dogma—that is, for definite belief—and a fixed resolve to abide by apostolic discipline in their churches, who have ever proved the strength of the party of justice and peace in the State. And when Liberals lose these tendencies they very easily fall a prey to the seductions of the "established religion," with its kaleidoscope theology, and its arbitrary politics.

Quæ cum ita sint, in CICERO'S phrase, it is easy to form an estimate of the comparative worth of the Puritanic and of the Pantheistic elements of contemporary Liberalism. Not a few of our latitudinarian leaders of thought, in their supposed zeal for liberty, have been busily occupied in sawing through the branch on which they are sitting, and close to the trunk in most cases. The French Revolutionists have shown us what the modern conscience is worth apart from a practical belief in GOD. It cannot be too strongly impressed on the younger generation that future victories of public right can be won only by men for the most part of the ancient stamp in their spiritual faith. All others will be ready to compromise, either by the sacrifice of principle to temporary expediency, or by entangling alliances with men of no principle whatever.

The upshot of this argument is, that a nation's political destiny depends, more than aught else, on its spiritual condition. A Conservative party—that is, the party of existing interests—can be formed without much grace or backbone; but a party of true progress never, for this demands the dominant action of conscience, both as an end and as a method; and this is impossible except in minds where conscience is quickened by divine revelation, and some sense of union with GOD. There never has been a well-balanced Liberal party in any nation where revealed religion has been discredited. Liberalism in such circumstances has always degenerated into libertinism, mad nihilism, or bloody atheism, and has furnished the strongest excuses to despotic reaction. The moral for our country is written in lines of light. The brute self-will and passion of England can be conquered only by its religious convictions, and these to be victorious, must be rooted in something divine.

The grand argument of Lord BEACONSFIELD and Lord SALISBURY in former days for the maintenance of the Established Church, has been the necessity of "uniting religion and politics." This union cannot be too close and penetrating. But then it must be true religion, not that which puts a corrupt ecclesiasticism in the place of Christianity; not that which rewards dishonesty with promotion, and permits the sale of benefices in the market; not that which consecrates, in the name of the GOD of Justice, banners that are borne by murderous hands to rob a "scientific frontier" from a neighbouring state; but the religion which recognises the equality of all men before the law, and which teaches statesmen and legislatures to respect the rights of the humblest of mankind. The true establishment of religion in states and kingdoms is the establishment of just and equal principles in their laws and institutions, and of strict equity in all their foreign enterprises. The political life of free nations is influenced by moral considerations, not in proportion to the social exaltation of the clergy, but in proportion to the quantity and quality of morality in the nation itself. And we fear not to say that this depends in England mainly on the number of men who are governed in their private and public duties by a Scriptural Christianity.

DR. PUSEY, in a recent letter to the English Church Union, declares that the object of the Ritualists being "to Catholicise England," it was not for them "to care about jolts or roughnesses upon the road;" in other words, in defiance of Protestant opinion, legal enactments, and judicial decisions, steadily to pursue their crafty purpose. Archdeacon DENISON, who was at one time inclined to favour the Disestablishment movement, is so elated with the results attained in the process of leavening the public mind with sacramentarianism, that he no longer regards the disruption of Church and State as an object of desire. The statistics furnished in MACKESON'S Guide afford us some means of judging the extent to which this leavening process has been carried in the churches of London and its suburbs. The total number of churches is stated at 872, and the surplice is now worn in the pulpit in 470 of these, as compared with 83 in 1870. There is "early" Holy Communion—in accordance with the unscriptural Church ordinance as to "fasting" as a prerequisite—in 478 churches as compared with 159 in 1870; in 409 churches there is now weekly communion, and in 43 daily communion. Evening communion is only observed in 262 churches, and the increase from 97 in 1870 indicates an increase of vitality among that minority of the London clergy who exalt the commands of CHRIST above the edicts of what is called "the Church." Saints' days are observed in 417 churches, and dedication festivals, which are an outcome of a similar *cultus*, in 151. The Eastward position is taken by the officiating clergyman in 214 churches, as compared with 74 only five years previously. "Incense," "candles on altar," "altar lights," and similar extravagancies are not, for the nonce, being pressed forward vigorously, preference being given to the silent process of diffusing the doctrines of which all this ceremonialism is but the outward manifestation. It is evident that the work of sapping and mining the Protestantism of this country is being very steadily carried forward through the instrumentality of an organisation sustained by national funds professedly for a directly contrary object. The time has come when the people of this country will have to make choice between the subjugation of their liberties to a priestly yoke which their forefathers found intolerable, or the abolition of an institution which, whatever might be pleaded on its behalf during the reign of ELIZABETH, in the era of VICTORIA has obviously now become both an anachronism and a danger.

Sacerdotalism is already commencing to furbish up its old weapons of intolerance and persecution. The *Church Review*, calculating that in some cases a large proportion of the income of Nonconformist tradesmen is derived from the custom of Churchmen, cries out for the establishment of a system of exclusive dealing. "Starving out," urges the writer in the spirit which dictated the dragonnades and the *auto-da-fé* of old times, "is, in the long run, sure to prevail. If Dissenting tradesmen persevere in their determination to impoverish the clergy and destroy the Church's secular status, a remedy—a powerful and a sure one—is in the hands of the Churchmen and clergy of every district, by their simply dealing with those whose love for, or toleration of, the Church is proved by their actions." Hitherto we have been called upon to prostrate ourselves in awe-stricken admiration of those features of the system in which "sisters of mercy" and soup-distributing clergymen play the leading part. We are now to be made practically acquainted with the fact that these are but pioneers making ready the way for those clerical dignitaries who, in days of yore, made kings their stirrup-holders, and consigned the choicest spirits of the age to the dungeon and the stake. The tiger which thus ventures to show its claws must look for no more fondling, of which there has been somewhat too much in the past stages of the Ritualistic revival.

There is one satisfactory result of these developments. Those who are in heart sincerely attached to the cause of religious freedom, among all sections of the Church of CHRIST, are closing their ranks, prepared to stand foot to foot against the advancing foe. The Wesleyans, once to a certain extent isolated from other Dissenting bodies, are now no exception; the friendly attitude which they have in past times preserved towards the State Church seems to have indicated them as objects of special attack. "It is well known," says the Wesley Home Mission report just issued, "that there are wide-

spread efforts to annihilate Methodism in many villages and hamlets in England. These are generally conducted in an underhand and unmanly way through the influence of High Church clergy and the agency of ladies whose conduct shows that they lack the nobility of Englishwomen, and landlords are frequently their half-willing instruments. The species of Jesuitry that characterises their combined operations cannot fail to evoke the scorn of all lovers of freedom of religious worship, but it enables some persons to deny the existence of this sort of persecution." We congratulate our Wesleyan friends on the spirit with which they are meeting this onslaught, by a determined effort to raise the income of their Home Missionary Society to £100,000 per annum, about three times its present amount.

Ritualism has now found its way into Guy's Hospital, where, through the aid of the newly-appointed matron, in conjunction with the chaplain, something "very much like a confessional" is said to have been established, producing a feud between the Governors and the medical staff, and resulting in the withdrawal of thirty or forty of the best nurses, to be ultimately replaced, it may be presumed, by members of a guild bound by secret vows obediently to carry out the behests of clerical dictators. The public are, however, powerless, until an irresistible demand goes forth for a thorough reform in the management of the richly endowed charities.

British agriculturists are now turning their attention to those burdens which so seriously overweight them in their competition with foreign producers in the supply of the staple articles of food. The tithe-payers at Hawkhurst have memorialised the Dean and Chapter of Christ Church, Oxford, requesting them to forego all claim for the next five years, on the ground that for thirty-three years past three per cent. above par has been exacted. The Bishop of BATH and WELLS, having been applied to by a rector in his diocese for advice on the question whether any abatement should be made in respect of tithe-rent charge, has counselled resolute refusal on the ground that it is "a fixed charge upon the land, and a first charge," and that it would introduce "an intolerable uncertainty among the clergy as to their narrow incomes, if they were liable to be called upon to make reductions." But it would appear, from a return made to the House of Commons, that farmers who have converted their arable and pasture lands into hop grounds and market gardens have been very unpleasantly disillusioned on the subject of "a fixed charge," an extra amount, varying from 3s. 6d. to 13s. 4d. per acre, having been exacted by the tithe owners in diminution of the possible profits which might reward such applications of skill, enterprise, and capital. No wonder that with such drawbacks the farmers of this country are in great numbers preparing to migrate to foreign climes, where they are subject to no such imposts.

Mr. JOHN MARTINEAU, writing in the January part of the *Nineteenth Century*, on "Purchase in the Church," unearths from the Blue Books some of the mysteries of iniquity connected with the sale of ecclesiastical benefices, which the Injunctions of Queen ELIZABETH denounced as "execrable before GOD," which one bishop in the present day frankly confesses to be a source of demoralisation among the clergy, and a positive hindrance to the Christianisation of the laity, and which, nevertheless, another prelate declares to be so identified with the State Church system that "there is now no likelihood that this evil will ever be effectually remedied." Mr. MARTINEAU remarks: "Innocent people, who suppose that it does not much matter, because, if a man is once ordained by a bishop, he must be, or ought to be, fit for any preferment, little know what the average mental and moral calibre of candidates for ordination really is." This is a sufficiently damaging admission from a staunch Church defender. The *Church Times*, commenting on the "practical collapse" of the Royal Commission, says "the gentry and the lawyers who count for a great deal in the Commons and for everything in the Lords," had no desire to put an end to the abuse, and accordingly suggested only "a few palliations, about as valuable as a glass of lemonade in the blue stage of cholera."

A correspondent of the *Record* threatens the authorities in Church and State that if Mr. MACKONOCHIE, "suspended as he is by Court and Bishop," is permitted to officiate in St. Alban's, reprisals will be made by the Low Church party. "Nonconformist ministers will be admitted to pulpits of the Established Church, and other innovations in the direction of Geneva will follow." Another correspondent says, "I have myself, without asking leave of anyone, allowed a Scotch Presbyterian minister to preach in my pulpit, and shall do so again without scruple should a similar opportunity offer itself." It is to be lamented that these writers had not evidenced the courage of their convictions by subscribing these letters with their own names.

The High Church clergy are attempting to resuscitate the terrors of mediæval times when "the judgment of the Divine displeasure" was supposed to follow by natural consequence upon a clerical degree of excommunication. The Bishop of GRAHAMSTOWN having had a difference with the Dean, has excommunicated him, and warned the faithful against holding communion with him "in sacred things, as in common prayer and sacraments." A similar *brutum fulmen* has been launched by the Bishop of COLOMBO against all who show favour to those agents of the Church Missionary Society who have ventured to express their dissatisfaction with his Ritualistic vagaries. Bishop MACRORIE, accompanied by Archdeacon USHERWOOD, has gone to Isandula to hold, after the fashion of the Romish Church, "a solemn service for the dead killed in that massacre;" and the Vice-Principal of Cuddesdon, the Rev. F. WALLIS, with two clergymen of kindred spirit, are about to proceed to Calcutta to aid the efforts of the Ritualistic Bishop JOHNSON, the "Metropolitan," whose arbitration Bishop COPLESTON so ingenuously proposed that the Church Missionary Committee should accept as final on the questions in dispute in Ceylon. It is needless to say that the representatives of that Evangelical society declined to commit the folly of walking into such a trap. There is quite risk enough in the reference which has been accepted to the two Archbishops, and the Bishops of LONDON, DURHAM, and WINCHESTER. Evangelical Churchmen are already beginning seriously to waver as to the benefits of episcopacy as exemplified in the colonies.

Bishop STAUNTON has sketched in vigorous outline the type of man required for a colonial bishop. He should not resemble those dignitaries of a former day who "were never known to smile, always spoke in a deep round voice, and greatly depressed everybody that came into their society;" on the contrary, he should be one who could enjoy a concert, ride in COBB and Co.'s coaches, camp out, and do whatever else is practically useful." The change, which is coming over society must eventually, he believes, sweep even bishops into its vortex.

The Rev. J. A. CHAMBERLAIN, writing in the *English Independent* of Dec. 11, communicated an extract of a letter from an influential English merchant at Constantinople, giving details of the treatment to which the Turkish authorities had subjected Dr. KOELLE, an accredited agent of the Church Missionary Society, and a Turkish native who had assisted in correcting Dr. KOELLE's translations of the Prayer-book and other religious books into the Turkish language. About three months ago Dr. KOELLE was arrested, and taken to the chief police-station in Stamboul, all his papers at the same time being seized, on the pretext that they were suspected of being political, and that they must be sent to the Sublime Porte for examination. After being detained several hours, and subjected to a severe cross-examination, about ten o'clock at night he was sent home under a guard of soldiers, with the order to present himself again at the police-station whenever he should be required. The translator, AHMED TEWFIK, fared much worse, having been confined in a miserable dungeon, without bed or fire, for several days, and then "taken before a tribunal of Mussulmans (chiefly Imaums, or priests) and condemned to death." SIR HENRY LAYARD, on being made acquainted with the facts, appears to have demanded the restitution of the papers, but with so little earnestness that the matter was allowed to slumber for months. On the publication of the details in the English press, our Turcophile ambassador recognised the necessity for assuming a more peremptory tone. According to REUTER'S telegram, on the 22nd ult. His Excellency again called attention to the subject, demanding the restitution of M. KOELLE'S papers, the release of AHMED TEWFIK, and the dismissal from their posts of the chief of police of Angora, and the military commandant of Van, both of whom were reported to have used insulting language towards England and the British Consular Agents in Turkey. This demand has been met with the usual evasive tactics on the part of the Turkish authorities; and we are told by the Vienna correspondent of the *Times*, under date Dec. 29, that "the negotiations seem to be tending towards a compromise by which the demands of the British AMBASSADOR would be in the main satisfied, while the SULTAN will be spared a direct humiliation." And how is it supposed that this will be effected? "The offender,"—to use the term which, in disregard of the Hatti-Houmayoun of 1856, and the Treaty of Paris, which guaranteed full religious liberty, the *Times* correspondent gratuitously applies to AHMED TEWFIK—is to be "pardoned by the SULTAN, released from captivity," and "sent into exile!" And this is the sort of *fiasco* which our Tory rulers are content to accept as one of the outcomes of their "spirited foreign policy!"

Correspondence.

DISARMAMENT.

To the Editor of the Nonconformist and Independent.

SIR,—In connection with the article on "Militarism," which stands over my name in your paper of to-day, will you permit me to inform your readers that I intend, if I can secure the opportunity, to bring forward a motion next session on the question of Disarmament? It will probably take the form of an Address to Her Majesty, praying her to instruct her Foreign Secretary to enter into communications with other European Governments with a view to bring about a mutual and simultaneous reduction of armaments.

I need not say that I shall require all help I can get from without to support such a motion. I shall feel greatly obliged if those who sympathise with my object will kindly help me by petitions, communications with their members, &c.

The following brief form of petition is suggested:—

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

"The humble petition of

"Sheweth,—That your petitioners are deeply grieved to observe the enormous armaments with which the nations of Europe menace each other. They pray your honourable House to support the proposal for mitigating this evil by a simultaneous and mutual reduction of armaments."

Yours truly,

HENRY RICHARD.

22, Bolton-gardens, S.W., Dec. 30, 1879.

THE NEW PAPER—EXTENSION OF ITS USEFULNESS.

To the Editor of the Nonconformist and Independent.

SIR,—The extended field of influence opened up for you by the union of the *Nonconformist* and *English Independent*, is matter for hearty congratulation on the part of the supporters of both journals. To those who, like myself, have derived instruction, stimulus, and pleasure from the pages of the *Nonconformist* from its first issue until now, a change in its aims or spirit would, on personal and public grounds alike, be cause for deep regret. No such fears, however, need be entertained; and if, in addressing the united body of readers, I thus refer especially to the *Nonconformist*, my only justification is that a long and sympathetic identification with the aims of its conductors leads me to regard it with something akin to personal affection.

My object, however, in writing is practical. The result of the combination of the two papers will be the production of one which, while having a distinctive character, will, by its enlarged size and the variety of its contents, be adapted to a much larger circle of readers than the present subscribers. Regarding the Press as a potent influence for good or ill, the wide circulation of a journal which judges of political measures from a moral and religious stand-point, rather than from one of mere expediency, must be regarded as an object worthy of effort on the part of those who believe that the precepts of Christianity can be reasonably appealed to in the management of public affairs.

In the *Nonconformist and Independent* we shall possess an organ which, dealing with all existing institutions and all new proposals in this spirit, will in particular continue with unabated ardour the struggle for the downfall of that "machine, mostly political and partly religious," which, in the words of Mr. Bright, "lends to the crimes of monarchs and statesmen, sanctioned by the simulated voice of God, an approval by which the voice of Christianity is demoralised and degraded."

The special direction in which I should like to invite some of your readers to move is the introduction of the new paper to Reading-rooms, Liberal Clubs, Working Men's Clubs, whether in towns or villages, and, in fact, wherever men congregate and there is intellectual activity. It may often be in the power of a member of a club to bring this about with but little effort. But where, from want of funds, ignorance of the real character of the paper, or any other cause, difficulty is experienced, I would suggest the gift of a copy for, say twelve months. Acquaintance with the paper would thus be formed, and would probably lead to its permanent inclusion in the list of periodicals provided for the members. That I may not preach without the attempt to practice, let me add that if this letter should be seen by the secretary of any Working Men's Club in the circumstances above indicated, I shall be happy, on hearing from him by letter through your publishers, to send a copy gratis throughout the present year.

Yours faithfully,

PHILIP CRELLIN.

London, Jan. 1, 1880.

REFORM OF THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—It seems possible that among the ecclesiastical, or quasi-ecclesiastical, questions which will engage the attention of Nonconformists during this new year will be the expediency for making further changes in the laws relating to marriage. I say possible, because, notwithstanding the announcement of Mr. Blennerhassett that he will bring in a Bill for that purpose in the approaching session, it may be that the chances of the ballot may deny to the honourable member the opportunity of doing more than getting his Bill read a first time, and placing it before the country for consideration, and for parliamentary discussion hereafter. Indeed, I suppose that neither Mr. Blennerhassett nor any one else conversant with parliamentary matters expects that such a subject can be dealt with satisfactorily, or successfully, by a private member; nor is it, I think, desirable that it should be taken in hand by the Government now in office. But so many difficult and delicate problems are involved, that it is not too soon to begin to discuss them; more especially as the author of the intended Bill has invited suggestions from the several parties whose wishes, or views, are entitled to attention.

Like other parts of our legal system, the marriage laws are full of anomalies—the result, in part, of attempts to reconcile ancient methods with the growth of religious liberty in our own time. Prior to the passing of the Act of 1836, the whole population—or that part of it which wished to be married—had to resort to the churches of the Establishment for the purpose, and either to have the banns of marriage proclaimed therein, or to obtain, at a greater cost, licenses from the ecclesiastical authorities. There are now three descriptions of places in which marriages may be contracted—viz., episcopal churches, the office of a registrar, and Nonconformist places of worship. Notices given to the superintendent registrar may also now take the place of banns, and superintendent registrars' licenses, as well as ecclesiastical licenses, may be obtained.

The new system—which has been amended since its introduction, and which was initiated for the benefit of Nonconformists—has worked well on the whole; is

every year extending more widely, and is resorted to by increasing numbers unconnected with Nonconformist bodies. Meanwhile, it is the old and ecclesiastical system which is the subject of the greatest complaint; the demand for further change arising, not so much from Nonconformists as from the supporters of the Establishment.

Thus the *Guardian*, with great frankness, admits that "banns, devised as a protection against clandestine marriages, become in effect a cloak for them," and it points out that the law imposes on clergymen, in regard to marriages, an obligation which in hundreds of parishes, with thousands of marriages, it is utterly impossible for them to fulfil. It also adds: "Unscrupulous incumbents, or their no less unscrupulous officials, ask no questions, and marry anybody without hesitation who can pay the fees. And a single visit on any Sunday morning to the mother church of a large town—say, for instance, Manchester Cathedral—will demonstrate at once what a farce banns have in such places inevitably become; and what a really indecent interruption the gabbling over of some scores of names is to the order of Divine service."

The *Guardian* further points out that *licenses* afford greater securities, but that "there is, in populous districts, a great deal of hard swearing gone through to procure marriage licences," for which there is nobody to prosecute; while the expense of licences prevents their being used by more than a small portion of the population. Then, we are told, "another thorny series of questions crops up when we approach the relations of old and new parishes;" the rights of marriage, and clerical rights also, being, "in some particulars, as complicated and confused as are the Church Building Acts, and these are little better than chaos." The extension of time during which marriages may take place is a minor change insisted upon, and "assuredly any new Marriage Act should do away with the obligation an incumbent is under to lend his church for the marriage of divorced persons."

These are all important and interesting points; though some of them affect Episcopalians rather than the community generally. But one of the *Guardian's* suggestions is of a different kind, and requires, and will no doubt have, careful consideration on the part of Nonconformists; for it expresses approval of a plan proposed by the Report of the Royal Commission on the marriage laws presented so long ago as 1868, but not yet acted upon, and which is thus described:—"The liberty of getting married where they please ought, undoubtedly, to be conceded within reasonable limits. The due publicity might surely be obtained by requiring some certificate from the minister of the parish where they reside, or from the district registrar, *or the duly accredited minister of any sect to which both parties may belong.* Banns should be abolished, and some fixed form of declaration be prescribed, to be made before a proper officer, or the parish clergyman."

It will be observed that the italicised words propose the placing of Nonconformist ministers in a new position, and this idea is developed in the important suggestion which follows:—"The necessity of the presence of the civil registrar at marriages which take place within Nonconformist chapels should be at once done away with. There are plenty of Dissenting ministers quite as competent to keep reliable registers as clergymen are; and the ministers of licensed chapels should be trusted alike with the civil and the religious elements of the transaction. Precaution, of course, should be taken as to the chapels licensed for marriages, but the present security required by the State is felt by Dissenters to be humiliating." Here there is distinctly raised, and in terms the handsomeness of which deserves acknowledgment, a question in which Nonconformists have a special interest, but one, it must be added, about which they are at present in a state of some disagreement. There are, no doubt, those among us whose complaints justify the *Guardian's* statement that "the present security required by the State is felt by Dissenters to be humiliating;" nor could that journal be expected to know that there are other Dissenters who are quite content with the present system, and who would object to such an alteration as that now proposed.

I belong to the latter class, and for two reasons. One is, that I have never felt it to be "humiliating" that a public official should be required to attest—for the registrar does nothing more—what the law treats as a public act. The second reason is, that the placing of the minister in the position now occupied by the State official would be going back upon the old lines which have been, wisely I think, to a great extent abandoned.

I know that the supposed "humiliation" of the Nonconformist minister lies in the fact that *he* cannot, in performing the marriage ceremony, act without the presence—and, I repeat, the presence only—of the registrar; whereas, the Established clergy act as registrars as well as ministers. But the right way to put an end to that diversity is to place the Established clergyman in the same position as the Nonconformist minister, and not to exalt—if exaltation it be—the latter to the position of the former. The former is a State-official, as well as an ecclesiastical person; whereas, the latter would rightly object to be so regarded, and to have imposed upon him State-regulations. The clergy complain of some of these, but are obliged to submit to them; and Nonconformist ministers must expect to do the same if they secure any of the official authority and the status which some of them appear disposed to covet. It is a levelling-down, not a levelling-up, process which is needed. It is Episcopal ministers who should in this matter be disestablished, and not Nonconformist ministers who should be established.

One evil which would result from the adoption of the *Guardian's* proposal would be the multiplication of marriage registers. That would result in some degree from authorising marriages in the district churches in which they cannot now take place; but it would follow to a far larger extent if everyone of the thousands of Dissenting chapels registered for marriages were to become the legal depositories of the records of marriages. It may be, as the *Guardian* says, that there are plenty of Dissenting ministers quite as competent to keep reliable registers as clergymen are; but I hope it will not be thought an improper reflection on the Dissenting ministry to suggest that there are some who would be better without the responsibility than with it—just as there are even clergymen who do not shine in the matter of register-keeping; much as they may be distinguished for other excellencies.

There are, no doubt, changes needed in the existing law; but I think it questionable whether much good will be effected by any changes which are not based on a definite and sound principle. Parliament, by the Act of 1836, made a step in the right direction, and before it moves again, it should decide whether it will continue to go forward, or will retrograde, or will lose itself in a maze of inconsistencies. The Royal Commission already referred to declined to recommend the entire severing of the civil contract from the religious act; regarding it as "both the wisdom and the duty of the State to associate its legislation on this subject with the religious habits and sentiments of the people, and to obtain, as far as possible, the religious sanction for the marriage contract." Yet it has been the observance of this principle which has led to irregularities and disorders so great that even the *Guardian* admits that, unless an effectual remedy can be found for them, "we may come to the Continental system after all."

When such a feeling exists in such a quarter, Nonconformists should feel especially bound to act in relation to this question in strict accordance with, and not in violation of, the principles which they have persistently advocated, and of which, so far as those principles have been practically applied, they have no reason to be ashamed.

And, Sir, as I am writing on marriage, I may be forgiven for adding to my already lengthy communication a word of congratulation on the union now effected between two journals which it has so long been my pleasure to read, and in which I have not infrequently been allowed the opportunity of writing also. May the New Year open to the united journals a career of great prosperity, in which both proprietors and readers may equally rejoice!

Yours faithfully,
J. CARVELL WILLIAMS.

London, Jan. 1, 1880.

CONGREGATIONALISM AND OTHER DENOMINATIONS.

To the Editor of the Nonconformist and Independent.

SIR,—The fusion of the *Nonconformist* and the *English Independent* affords a fitting opportunity for referring to a matter of some importance to the churches. The matter is one affecting the standpoint from which certain denominational questions can be most effectively examined. Hitherto the *Nonconformist* has been looked upon as the organ of no denomination, but more or less as the property of all; whilst the *English Independent* has been regarded as the especial representative of the Independent Churches. Probably no one would dream of asserting that either journal has incurred the charge of narrowness; yet, inasmuch as it has been undenominational, the *Nonconformist* has necessarily stood upon the wider basis. This has been attended by the advantage of allowing to the latter a more or less undenominational treatment of many denominational subjects. In the columns of the consolidated journal, would it not be advantageous to carry this principle a step further by *distinctly recognising* the advantages of looking at such questions as much as possible from an inter-denominational point of view?

In throwing out this suggestion it must not be assumed that the desire to look at some denominational questions in the light cast upon them by the practices of other religious bodies, arises, in the least degree, from any want of faith in Congregational principles. So far from this being the case, it is rather confidence in the grand principles which underlie the Congregational system that suggests the possibility of adapting some of the particular methods of their application to changing external conditions, and which recognises the wisdom of considering modes of work hitherto chiefly limited to other denominations, but sufficiently approved to them. Probably the day has gone by for looking at any form of Church government as directly inspired, or as possessing exclusive Divine authority. From the first, forms of Church government and Church practice have been outgrowths of Church requirements, rather than embodiments of Divine prescription; and these forms have frequently borne the distinct impress of the spirit of the age in which they originated. Nevertheless the principles which underlie these forms are not accidental; and perhaps it must ever remain a matter of importance as to whether the churches are to be governed by the prescriptions of authority, the decisions of Church courts, the mechanism of a great organisation, or the free and independent judgment of individual bodies of Christians. Some forms of Church government may be more perfect than others, and some may be better adapted to uncultured or dependent states of society. But, intrinsically, that method must appear to us to be the best, which most tends to foster principles of liberty, self-reliance, and self-restraint, which are themselves the fruits of the religion which every form of Church government is ostensibly designed to develop and conserve.

But after these differences have been fully acknowledged and allowed for, there are points of agreement and features of likeness among the denominations, which should go far to promote a wider knowledge of one another than at present prevails, and a deeper interest in all that relates to each other's welfare and progress. With small exception, the great body of the Free Churches are at one upon questions of national ecclesiastical polity, with reference to which reserve is more and more giving place to activity of opinion. A general agreement in the freedom of religious belief, untrammelled by political shackles and unconstrained by national support, should go far to assure the common interest of the churches in the diverse modes of expression, which, under varying circumstances, religious activity assumes. And, considering the welding power of common religious sympathies, should not all that legitimately tends to quicken that interest be carefully fostered by journals of a religious tone? But, amid many divergencies, there are, perhaps, points of more intimate relationship even than that of general ecclesiastical polity. Our Congregational principles of Church government are wholly shared with our Baptist brethren; whilst the Unitarians, the Quakers, and many isolated bodies of Christians beside, are more or less governed upon Congregational principles. And, although it may be news to some Independents, even among the leading Methodist bodies these principles have a distinct existence. The United Methodist Free Churches, which of late have been making far greater progress in many directions than any other body, Methodist or otherwise, are largely governed upon Congregational principles. Can it be uninteresting or unimportant to study the working of Congregationalism under degrees, conditions, and arrangements so diverse as these? And why, for purposes of comparison and possible improvement, should we not take account of modes of work having no necessary connection with principles of Church government, adopted by religious bodies other than our own?

Too long have the denominations practically been content to confine their religious sympathies within the narrow limits of their own environment, and to work in their own fixed grooves, oblivious of other and perhaps fuller methods, which are the expression of real wants, and which might possibly become the complement of our own systems, if we would admit of them. It is not that platform asseverations of friendship are wanting; but there the friendship is apt to end. And the want of freer association and more intimate acquaintance with one another has issued in undue rivalries and unnecessary subdivisions. There are signs, however, that denominational consciences are awakening to some of these evils, and that a wish for better things begins to prevail. The desire for some method of practical concord in denominational and missionary extension, which shall repress unchristian and wasteful competition, and shall make the wider interests of true religion the first purpose of all the leading religious bodies, is gathering strength and force. In the columns of the *Nonconformist and Independent*, by the habitual recognition of other denominations, by paying more attention to their position and progress and modes of working, and by showing a discriminating appreciation of that which approves itself in their methods, may it not be possible to promote the true interests both of Congregationalism and of Christ's kingdom? And if this be possible, is it not a duty to work for these ends?

I am, Sir, yours faithfully,
GOODEVE MABBS.

THE JOHN PULSFORD TESTIMONIAL.

To the Editor of the Nonconformist and Independent.

SIR,—The committee of the John Pulsford Testimonial have awakened much sympathy by their simple statement of cruel sufferings inflicted on an honoured servant of God in consequence of the failure of the City of Glasgow Bank.

The response, though hearty and affectionate, has not yet proved of sufficient weight to deliver Mr. Pulsford's friends from grave anxieties concerning the physical comfort of his declining years.

The services rendered by the author of "Quiet Hours" and of "The Supremacy of Man" to troubled spirits in this anxious and speculative age cannot be repaid by any pecuniary gift. Nor do his friends ask merely for a pitiful consideration of a disaster that would have utterly clouded the sky of a lesser soul than his. They, however, feel deeply impressed with the conviction that John Pulsford belongs to the select company of those who not only see God, but can also help their brothers and sisters to do the same; who not only hear with awful interest the inarticulate cry of the broken heart of Nature and the bleeding heart of Man, but can interpret the cry; who not only know the value of the unspeakable gift of God in Christ, but with living words, "that have hands and feet," have brought the mystery of the Divine love into healing contact with the souls of men. Those who have felt their obligations to this rare teacher may yet feel a Godly pleasure in expressing their gratitude to him before the opportunity of doing so is gone for ever.

If the publication of these few words be calculated to promote such a result, they will deeply gratify the committee, and

Yours very faithfully,
H. R. REYNOLDS.

Cheshunt College, Dec. 26, 1879.

ANOTHER MINISTERIAL SANATORIUM.

To the Editor of the Nonconformist and Independent.

SIR,—It may be in the recollection of some of the readers of the *English Independent* that on the 18th of Dec. 1879, a letter appeared respecting a temporary home at Brighton for ministers and missionaries needing rest and change. Mrs. Luke in the very interesting letter which she wrote me on the subject, and which she allowed me to forward to the editor, after mentioning the incidents that lead her to utilise her own home in the way proposed, and specifying the condi-

tions, expressed her hope that some other "Sister in Christ" might be inclined to do likewise.

Since this correspondence appeared I have been favoured with a letter from the Rev. J. Scott, of Thirfield-by-Royston, to the effect that at his suggestion, another Christian lady is willing to render a similar service on the same conditions. The lady is Mrs. Andrews, widow of Rev. Josiah Andrews, whose obituary appears in the *Year-Book* for 1879.

Mrs. Andrews resides at Newport-villa, Shanklin, Isle of Wight, and had intended leaving, and taking a smaller residence simply for her own accommodation. But, desirous of being usefully occupied, she has decided to keep on her present home, and to open it to ministers and missionaries and their wives whose health have suffered, and who need rest and change.

The conditions are a reference in the *Year-Book* and other sources of information, no smoking, weekly payments, and, as a rule (made to extend the benefit), short rather than lengthened visits.

As the two ladies are willing to render this valuable service, including board and lodging, at the moderate charge of £1 1s. per week for each visitor, it is very obvious that it can yield no pecuniary benefit; and that the only return they can contemplate is the joy of serving Christ in such ways as seem within their reach.

At Mr. Sutton's request, I have very great pleasure in thus calling attention to this second ministerial sanatorium. And may I, of my own accord, take the opportunity of calling attention to the Manse Fund, which the English Chapel Building Society is endeavouring to raise, and to add that the hope of the committee in this further benevolent scheme is, under God, mainly resting on the anticipated pero-a-co tion of *Christian ladies*. There are not many ladies who can open their own houses for the temporary accommodation of invalided ministers; but how many there are who can of their own accord give or collect funds to aid in the building of much-needed *permanent* homes for ministers and their families! Most thankfully will our committee receive all such aid.

Yours truly,
J. C. GALLAWAY.

Memorial Hall, Farringdon-street, London, E.C.,
December 29, 1879.

Literature.

BISHOP WILBERFORCE.*

TAKEN as a whole, this first instalment of the life of the most eminent prelate of the English Church in this century is all that could have been expected. We have, however, written the words "most eminent" with a slight hesitation. For, in many respects, Bishop Thirlwall was a greater man than Bishop Wilberforce. The two men, in fact, were almost perfect contrasts. The one was an embodiment of the finest scholarship united to the highest judicial faculties—a man who, if he had been a judge, would have had no rival in learning and no superior in rigid impartiality:—but that is all. The other was a man of strong passions, of unbounded activities, of marvellous brilliancy, a magnificent advocate, but of too susceptible and varied a nature, and too quick in his sympathies to compare, in any respect, with his great contemporary. But it was the possession of the very qualities in which Bishop Thirlwall was deficient which made Bishop Wilberforce the greater prelate of the two. Thirlwall was a scholar, Wilberforce was a man; and in his own generation the man, abounding as this man did, almost to excess, in all that is human, will be of the greatest influence, and "bulk" the largest before men's eyes.

Abundance of living power in all directions is the characteristic which is most impressed upon the reader of this memoir. You are amazed that a man could do all that Bishop Wilberforce did, and yet do nothing mechanically. In fact, it was because he did nothing mechanically that he could do all. His strength went into the smallest detail of his work. Whatever it was, his whole mind, for the time being, was concentrated upon it. Yet he seemed to be never wearied—never worn out. He was a man of no spare minutes; for every minute, even when waiting at a railway station, was utilised. He preached and spoke, wrote letters, visited, travelled as no bishop ever did before, and all was done not only without confusion, but with the greatest ease. This is what we mean when we say that he was a man, above all others of whom we know, of abounding life power.

But, while this strikes one as the most prominent feature in the Bishop's character, what is most pleasant, and what to many will be most unexpected, is to find him a man of intense spiritual aspirations, of very humble inner spiritual life, markedly devout in heart, given constantly to private prayer and reading of the Scriptures, a tender consoler, a never-failing helper to the poor and the needy, warm and constant in friendship, of supreme family affections. How often that almost hackneyed line in "Philip von Artevelde" has occurred to us as we have read this volume:—

"The world knows little of its greatest men."

And yet this volume proves also that the world's judgment of the Bishop, superficial though it might be, was, as far as it went, not an incorrect one. With all his great virtues, Bishop Wilberforce had gross weaknesses, which were nearly akin to vices. He was supremely ambitious; he was a bitter sectarian; he liked basking in the sunshine of Court favour; he had an inordinate love of approbation. It was this last which neither the Bishop nor his biographer seems to have suspected, but which is "writ large" to any man who will read, on every page of this life, which was the secret of his unhappy reputation in respect to many public questions. The uncomplimentary *soubriquet* of "Slippery Sam" was earned by many apparently unaccountable tergiversations. Know the man as he here unconsciously reveals himself, and the tergiversations are very accountable indeed.

Canon Ashwell, who unexpectedly died just after completing this volume, has comparatively little to tell us of the future Bishop's earlier life. Born at Clapham-common in 1805, the third son of William Wilberforce, he received the most careful training from his father. There are extant six hundred letters—letter that *were* letters, and not notes after the present fashion—written by William Wilberforce to his son. Those printed in this volume, and nearly all that were sent, related to spiritual matters, urging private prayer, constant watchfulness, frank confidence. There are one or two, however, that might have been written by Chesterfield rather than by Wilberforce; so conspicuous is their worldly wisdom. For instance—

"I am sure I need hardly remind you that any one who professes Christian principles should carefully guard against bringing any discredit on them by any part of his conduct. Any action that should savour of parsimony would be charged on his principles. Yet here I should remark that I have often observed people will bear very well your being sparing on many of these occasions on which it is the general practice to be profuse and to make a display, if you can contrive to impress on them that it is not from the want of generosity that you are economical, but from your own peculiar views of duty. I have found giving presents to people please them exceedingly, and produce an impression of great liberality, and purchase the right (if I may use the expression) of being, with impunity, much more moderate than common in other cases of general expenditure—by with impunity I mean without bringing on any reflections or imputations of parsimony—*e.g.*, when I liv'd a bachelor in London, and wish'd to give away as much as possible, I saw the best way of saving money was to lessen my establishment. I kept no country-house; my only residence was a smallish house in Palace Yard. My dinners and all my apparatus were less expensive than those of any people of my rank and fortune. But I always took care to maintain hospitality, and I used to give freely dinners and suppers to members of Parliament, which consumed, comparatively speaking, very little either of my money or time, but which, as they could not be imputed to a disposition to show off a splendid sideboard, &c., &c., suited people's convenience, and made me extremely popular, and quite excluded all ideas that in the more important particulars in which I saved my money I was influenced by any narrow-mindedness."

At Oriel College, Oxford, Wilberforce was contemporary with some of the greatest men of his time, including Copleston, Jelf, Keble, J. H. Newman, Pusey, the Froudes, and Merivale. He took an active part in the "Union," and always the Liberal side, a characteristic which was very soon to disappear. He took orders early, and married early that wife, whose loss, after only a few years of happiness, shaded and altered all his life, and was ever remembered with agony. He seems to have cast off his Liberalism as soon as he became a clergyman. The small living of Checkendon was his first charge, but it was understood that, through the Sumners, he could have any other living that might fall vacant. This, which conveys his political feelings in 1829, contains a curious prophecy:—

"I was once, as you know, a Radical. I believe I am now, with some exceptions, a very high Tory. I quite agree with you that the state of things seems to forebode some storm, some great and violent convulsion, before equanimity can be restored to the apparently jarring elements of our political constitution. And I agree with you that there can be no safe, wise, or vigorous administration until what I consider pure Tory principles shall prove its foundation. I am not quite certain that we should exactly agree in our definition of a Tory. I think that not only our country, but almost all the Continental nations, evince this same approaching fate. I cannot say that I expect any very prosperous result will spring from it; for my own belief is that things will grow worse and worse. I think that the Church will fall within fifty years entirely, and the State will not survive it much longer."

A few months sufficed for Checkendon, and then the living of Brighstone was offered him. Here Mr. Wilberforce stayed many years, during which, in his visits to London, he became famous for platform oratory and preaching. But his pastoral work was done thoroughly—as was everything that he undertook. Here, also, he became the man of society; and here his ecclesiasticism hardened. It is curious to note his generous hospitality, his winning manners, his culture of spiritual life, and with it his scorn for every one who was not a Churchman. The Methodists had got a footing at Brighstone; he managed to work them out, but they were succeeded by what he terms "the Ranters," against whom he can hardly express sufficient indignation. What he wrote a little before, indeed, was what he felt throughout life. "*I am a strong Churchman, and if a man is only a Churchman, I can forgive him anything else in the world.*"

Let us turn to pleasanter matters. Here are two good anecdotes:—

"The Bishop was in the habit of telling the two following anecdotes respecting the early days of his incumbency at Brighstone:—

"On his first visit to the parish after receiving the offer of the living the principal farmer asked him, 'Be you going to keep the meadow (a small one on the glebe) in your own hands?' 'Why?' asked Mr. S. Wilberforce. 'Well, Parson, you see, when late Rector had it he used to cut his grass when I cut mine, and his being only a little piece, in course he gets his up while most of mine be lying about; and then sure enough the very next Sunday he claps on the prayer for rain—so if you don't mind I'd like to rent that meadow from you.'

"It is needless to add that the good man was reassured. The second story—a great favourite of the Bishop's—was somewhat different, and used to be adduced by him as an example, not merely of the character of his parishioners, but of the need of great explicitness in preaching.

"Brighstone had a bad name alike for wrecking and for smuggling, so before long Mr. S. Wilberforce took occasion to preach a sermon specially against the latter, and his text was the verse, 'Render unto all their dues: *custom to whom custom*,' &c. The next morning, being half afraid that he might have given some offence, he asked a friend who was staying with him to go round the parish and learn how the sermon had been regarded. To the astonishment of both, the villagers greatly approved the sermon, with the one exception that while the rector had said nothing but what he ought to say, he did not himself practise what he preached. 'You don't say so,' said the cautious inquirer; 'what does the rector do that is wrong?' 'Why, sir,' was the reply, 'you see, he told us we ought to give custom to whom custom was due, and yet he doesn't deal in the village, but buys his things at Newport.'"

With Brighstone was soon held the Archdeaconry of Surrey, then came a Canonry at Winchester, then the removal from Brighstone to Alverstoke, the appointment as Court Preacher, and rapidly following each other, the Deanery of Westminster and the Bishopric of Oxford. In little more than fifteen years the Bishop had received advancement such as no man had ever received before. Some of this must be said to be due to his connections; but the man himself, without any connections must ultimately have occupied the first rank in the Church. Let us present something of his relations in each sphere. This as to Alverstoke, communicated by the present Rector:—

"'Well do I remember,' he says, 'the last time the bishop held a Confirmation in Alverstoke parish church. It was on Easter-eve, 1873, two months before his sudden call. On his journey from this village, he told me the following touching story as his own thankful experience of the lasting impressions of his early counsels, when rector here, upon one whom thirty years before he had instructed and prepared for confirmation.'

"'He had received a message, he said, only a few weeks previously, late in the evening, from a sick and dying woman, living at some distance, who desired to see him. He ordered his horse, and started immediately, and when he reached the house—a humble cottage in Oxfordshire—he went up to the chamber where she lay a-dying.

"'She looked up at him and said, "You know me not, but I knew you thirty years ago. When I was a girl I was visited by you at Alverstoke, and you asked me whether I would be prepared for confirmation. I hesitated, and said no. You would not leave me, however, but sat down and spoke to me and to my young cousin, who was staying with me. We had just before engaged to go to Porchester Castle on the following Saturday, for a frolic with two soldiers, with whom we were slightly acquainted; but we listened to your words, and you left us to consider whether we would be candidates for the blessing and the gift which was promised to the confirmed.

"'"Together, as by one intent and purpose, we said to each other, "We will give up Porchester, and be candidates for confirmation." So we were taught by you and confirmed; and ever since that hour we have lived in the faith and love of Christians; now I am to die in peace."

"'She lifted up her languid body,' said the Bishop, 'to receive my benediction; and then she fell asleep in the Lord.'"

His wife's death occurred when they were at Alverstoke. Years before he had written in his diary, "*I fear being scourged into devotedness*"—and he took this as a scourge. On the day of the death, March 10, 1841, he writes:—

"A day of unknown agony to me. Every feeling stunned. Paroxysms of convulsive anguish, and no power of looking up through the darkness which had settled on my soul."

Very beautiful is the "Vision" composed years afterwards on this event, but we have not space to quote.

As a Court Preacher the Bishop appears to have been a great favourite, both with the Queen and Prince Albert. There are many references in his diaries and letters to his visits to one or other of the palaces. In one, dated 1846, and after he had been appointed Bishop, he refers to the manner in which the Sunday evenings were spent:—

"Now, the Prince is a thoroughly sincere Lutheran, and, not feeling our mode of keeping Sunday to be essentially religious, he does not feel bound to conform to it, whilst he does feel that as its mode of keeping with us is now associated with all our religious feelings, he would on no account violate the religious feelings of others. Consequently *cards* are always banished on Sundays, but very often he plays at a round German game of four at chess, with three gentlemen present. *I* never play, because I explained, that whilst I could not say that I thought the *act* wrong, yet I thought

* Life of the Right Reverend Samuel Wilberforce, D.D., &c. By A. R. Ashwell, M.A., &c. In Three Vols. Vol I. John Murray.

it would be highly inexpedient in me to have it said that a clergyman played. I have never been asked again, but always sit at another table in conversation with the Queen. Of course, for a person who believed that it was a breach of the law of God to play at chess on Sunday, it would be wrong not to *protest against* it; but I do not think so. I think Christian liberty leaves such matters very much at large. Of course, I think it far better that persons should find even their relaxation in what savours of heavenly things; but I do not think the *act* wrong, or the Sunday to be kept as a Sabbath. I believe we, as a nation, gain much on the one side and lose much on the other by our utterly untrue notions as to Sunday. I believe many are led to spend the day better —here is the good—than they would if they saw games, &c., encouraged after afternoon church."

How the Bishop's sectarian bitterness would constantly show itself is exhibited in his reference to the Anti-Corn League:—

"What a sight was the Anti-Corn Law Conference. I want Maitland to write a brief history of it as a tract. Such a thing done in his sly, caustic, knowing way, would, I am certain, do an immense deal of good. It was a startling and indicative contrast that the Dissenting teachers were prating bad politics and bad economics about the cheapening of corn and all provisions to themselves at Manchester, while the clergy of the Church Catholic were *praying* for fine weather in which the fruits of the earth might be gathered in."

"'The reference,' says the author, 'in the foregoing paragraph is to a very remarkable series of Conferences on the Corn Laws held at Manchester and lasting four entire days, from August 10 to 13. At this meeting, no fewer than 632 Dissenting ministers were present, while two clergy only of the Church of England and two of the Scottish Church attended it. The Wesleyans held aloof, the Committee of the Wesleyan Conference having prohibited the attendance of their ministers. These Conferences were followed by the announcement of Anti-Corn Law Lectures in Dissenting chapels in many parts of the country.'"

Well! And five years afterwards Bishop Wilberforce made one of his greatest speeches in the House of Lords in favour of the abolition of the Corn Laws!

The reader will be glad to observe, throughout this work, the entire consistency of the Bishop with regard to the Tractarian movement. The leaders in that movement were all personal friends of his own, some of them his nearest relatives. From the first he disavowed its principles, pointed out its dishonesty, and warned all of its dangers and its necessary end. That his prophecies should be so completely fulfilled, he, however, with all his sagacity, could never have anticipated. He lived to see his two brothers—Wilberforces—his brother-in-law, Cardinal Manning, his daughter and her husband, Mr. and Mrs. Pye, all join the Roman Church—a Church which he evidently hated and despised more, even, than Protestant Dissent; and that is saying a great deal.

Little of the life of the Bishop as a bishop is given to us in this volume, for it ends in 1847. He was, in his new office, what he had always been—full of activity in all directions. His embroilment in the Hampden controversy occupies many of the later pages of this work. This is already public history; and we cannot see that the Bishop escapes from well-deserved censure now better than he did at the time. How so acute a man could take the part he did with the other bishops in condemnation of the Bampton Lectures without having read them, and how unskilfully he retreated after he had read them, are matters hard to be understood.

We lay down this work with one further remark. It has once more proved that the best and the most genial of men are not proof against the disastrous influences of ecclesiasticism.

HERBERT SPENCER ON CEREMONIAL INSTITUTIONS.*

IN the third volume of Mr. Herbert Spencer's Essays, there is a note on p. 78, in which the reader is informed that the author's earliest views on the Proper Sphere of Government were published in the *Nonconformist* newspaper in the latter half of 1842. The reference is one of special interest at this time when the *Nonconformist* blends its current with that of another journal to form a fuller, and we trust, a more fertilising stream of political and religious influence. It is memorable also as a point of time from which Mr. Herbert Spencer has employed the subsequent years in building up a structure of philosophy, which, if not destined to permanence, is, nevertheless, the most consistent and constructive which we possess. The doctrine of evolution owes to him its formal statement, and its application not only to the inorganic world, but also to the organic, and to all that pertains to man's social life. The industry and assiduous patience with which, in spite of bodily weakness and weariness, he has pursued his task would alone entitle him to admiration; but his work will remain as a monument of more enduring worth. For whether the hypothesis will bear the strain which he puts upon it by its application to every department of life, the principles of social and political life which have been expounded in the course of verification will remain. Among those principles has been from the first the conformity of social phenomena to unvariable laws. Sociology is the science which seeks to discover and to classify those laws, and this stage in his great work Mr. Herbert Spencer has reached. The volume before us is the first portion of vol. ii., and the fourth part of the whole work on the Principles of Sociology. The three preceding parts which constitute vol. i. are concerned with the Data of Sociology, the Inductions of Sociology, and with the Domestic Relations. We here enter upon the earliest form of government, properly so called, that "is the government of ceremonial observances." That this species of control precedes political and religious government is shown by abundant illustrations from the practices of loose groups of savages, scarcely to be called social. But more conclusively from the application of the following general principle:—

Divergent products of evolution betray their kinship by severally retaining certain traits which belonged to that from which they were evolved; and the implication is that whatever traits they have in common arose earlier in time than did the traits which distinguish them from one another. . . . Applying this principle in the present case, it is inferable that if the controls classed as civil, religious, and social, have certain common characters, such characters, older than are those differentiated controls, must have belonged to the primitive control out of which they developed. Ceremonies then, have the highest antiquity, for these differentiated controls all exhibit them.

As ceremonies preceded civil and religious government they form the subject matter of this first portion of vol. ii. Of their genesis we are told that they did not originate in conscious symbolisation; they are now modifications of actions which had at first direct adaptations to desired ends; and that in every case they originated by evolution. It may be useful to recall here what was set forth in the previous volume, that political rule originated in the fear which the primitive man had for the living, and religious control from his fear of the dead. These forms of government were at first little more than systems of ceremony, directed towards persons living or dead. But now that we have three differentiated structures—the social, political, and ecclesiastical—ceremonies are merely one of their elements. Treating of ceremonial institutions in detail, Mr. Spencer takes them in the following order:—Trophies, Mutilation, Presents, Visits, Obeisances, Forms of Address, Titles, Badges and Costumes, Further Class Distinctions.

All of these forms of ceremonial observances Mr. Herbert Spencer traces to "militancy," to the submission which the conquered makes to the conqueror. He does not think that they can have originated as symbols of respect, nor that they can have been arbitrarily chosen for that purpose. He believes that he has found a natural origin for all observances of ceremony, and of modes of expressing affection. The alliance between our common sensations and the highest spiritual feeling is certainly very close, and the analogy between the two is very striking. It probably never occurred to a reader of the Book of Genesis that when Isaac smelled Jacob's raiment "that different persons, even members of the same family, were perceived by the Hebrews to have their specific odours. And that perception of the odour possessed by one who is loved yields pleasure!" This, however, seems to be the case, as abundant illustrations show. Kissing is traced to the gustatory sensation, as the billing of doves and pigeons, the licking of his master's hand by a dog.

"The inference that kissing, as a mark of fondness in the human race, has a kindred origin is sufficiently probable. . . . From kissing, as a natural sign of affection, there is derived the kissing which, as a means of simulating affection, gratifies those who are kissed, and, by gratifying them, propitiates them. Hence an obvious root for the kissing of feet, hands, garments as a part of ceremonial."

From this we gather that there are two elements in the conception of obeisances as they exist among us; first, the natural genesis of the obeisance as a means of obtaining mercy; and next, those which spring from physio-psychological sources. To these two all the ceremonies of civil society and of the Church may be traced back, even those which seem the most remote from them. The curtsey of the little village maiden to the country parson; and the bow of the country parson, at the name of Jesus, are survivals in an abridged form of the humility which once expressed itself by falling flat upon the earth. The raising of the hat to salute a friend, or express reverence to a superior, is similarly the remnant of the submission which was once made by taking off and yielding up of clothing. Mr. Spencer quotes Isaiah xx. 2, 4, to show that the King of Assyria would lead away his captives *naked and barefoot;* and various books of travel, or accounts of missionaries, are cited to show that the custom of stripping the body, entirely or partially of clothing, still prevails largely. The Tahitians uncover the body as low as the waist in the presence of the king. The baring of the feet in Eastern countries has the same origin; and in connection with the custom of stripping the body, we have that of covering it partially with sack-cloth and ashes. This became, as we know, a religious custom, indicative of penitence and sorrow. From kissing the feet of a superior, we have advanced in European Courts to kissing the hand of the sovereign. From this custom, as practised in the East, Mr. Spencer deduces the modern usage of shaking hands—

"Two Arabs of the desert meeting, shake hands more than ten times. . . . In Gemen, each does as if he wished the other's hand, and draws back his own to avoid receiving the same honour. At length, to end the contest, the eldest of the two suffers the others to kiss his fingers."

"Have we not here the origin of shaking hands? If of two persons each wishes to make an obeisance to the other by kissing his hand, and each out of compliment refuses to have his own hand kissed, what will happen? Just as when leaving the room, each of two persons, proposing to give the other precedence, will refuse to go first, and then will result at the doorway some conflict of movements, preventing either from advancing; so if each of two tries to kiss the other's hand, and refuses to have his own kissed, there will result a raising of the hand of each by the other towards his own lips, and by the other a drawing of it down again, and so on alternately. Though at first such an action will be irregular, yet as fast as the usage spreads, and the failure of either to kiss the other's hand becomes a recognised issue, the motions may be expected to grow regular and rhythmical. Clearly the difference between the simple squeeze, to which this saluto is now often abridged (the old-fashioned hearty shake), exceeds the difference between the hearty shake and the result that would result from the effort of each to kiss the hand of the other. . . . After all that has been shown no one can suppose that hand-shaking was ever deliberately fixed upon as a complimentary observance; and, if it had a natural origin in some act which, like the rest, expressed subjection, the act of kissing the hand must be assumed.

This is certainly a very ingenious speculation; but it is not the only possible origin of a common custom. It may have originated in that of placing the unclothed and undefended hand in the hand of another to show that no hostility was intended. Poetry, and especially the poetry of love, might suggest that a certain tender delight passed from one hand to another, and that what originated in affection became general as a mark of respect.

There are many curious and interesting passages that might be selected for quotation from this volume. But we have said enough to indicate its purpose and the method of treatment. As an independent work, complete in itself, it forms a pleasing study, and is sure to repay perusal. But more importance attaches to it as being part of a series. As such, it must be judged ultimately, when the series is complete. We do not venture to criticise the general scheme at the present time, nor would we seek to diminish the value of the work in which Mr. Spencer is engaged. Nevertheless, we must say in passing that we do not believe in his "other soul" theory; nor that ghosts are the origin of God; and that religion was born from fear. Apart altogether from the belief that religion is in itself supernatural, granting that its genesis is natural, we should then maintain that its sources are manifold, and that the supposed spirits of dead men did not give us deities, and the fear of deities did not give us piety. We mention this lest our readers should think that we are in complete accord with Mr. Spencer's entire system.

The volume contains a chapter on Fashion, which is, in a very essential manner, a contrast to Ceremonialism. The latter consists in unlikeness; the former in likeness. The one has its origin in militancy and is nourished by it; it necessitates classes and ranks in society: the other is sustained by industrialism, and leads to the breaking down of class distinctions; it has favoured the growth of individuality, and, by so doing, has aided in weakening Ceremonialism.

Of the future of Ceremonialism, Mr. Spencer predicts that it will decay with the decay of the militant type and the growth of the industrial. On this point he remarks—

"With further development of social type based on voluntary co-operation, will come a greater disuse of obeisances, of complimentary forms of address, of titles, of badges, &c., &c. The feelings alike of those by whom, and those to whom, acts expressing subordination are performed will become more and more averse to them. Of course the change will be, and should be, gradual. Just as, if political freedom is gained faster than men become adequately self-controlled, there results social disorder—just as abolition of religious restraints, while yet moral restraints have not grown strong enough, entails increase of misconduct; so, if the observances regulating social intercourse lose their sway faster than the feelings which prompt true politeness develop, there inevitably follows more or less rudeness in behaviour, and consequent liability to discord. It needs but to name certain of our lower classes—such as colliers and brickmakers, whose relations to masters and others are such as to leave them scarcely at all restrained—to see that considerable evils arise from a premature decay of ceremonial rule."

With this quotation we take leave of a work which, besides the characteristics already referred to, testifies to the logical precision, power of analysis, and patient industry of its author.

* Ceremonial Institutions. By Herbert Spencer. Williams & Norgate.

MRS. BRASSEY'S NEW BOOK.*

MRS. BRASSEY combines in about equal proportions the gift of minute observation and the power of picturesque and discriminative arrangement. The one is common enough to ladies; the other is very uncommon indeed. If the reader will recall the best-known books of travel written by ladies, he will admit that the majority of them fail in one or other of two ways,—either by the adoption of the diary-form, which seems so easy to manage, but is really so difficult, and is too often held to justify needless digressions into insignificant details, often merely of personal interest; or by a set and stiff narrative style, in which everything seems raised to about equal importance, without relief, variety, or emphasis of any kind. Mrs. Brassey adopts the diary style, but she seldom falls into any of the vices identified with it. She is always fresh and interesting, casting over the oldest and most familiar things and scenes in many cases a new atmosphere, and this without any affectation of discovery. There is a sunshiny naturalness and heartiness about her writing, with all the grace that pertains to it, and she recalls now Lady Mary Wortley Montague and now Lady Duff Gordon. She never allows her love of prescion to constrain her freedom; she never fails at the proper point to become familiar and, as it were, personally communicative. We seem to know the various members of the party on board the *Sunbeam* just as if we had met them, and this not excepting even the children, who come before us delightfully simple and playful, whether in the surprise of their discovery of that tortoise where no tortoise should be, among lawn-tennis balls, or buffeting Mr. Bingham in his innocent lie-a-bedism—the newest and quaintest kind of "cushioning" we have heard of for many a day. Her interest by no means ceases with her own companions or equals, or with the world of extraordinary sights and persons. She is skilful in kindly glimpses of the sailors and their ways, not failing to make us smile at the portraits of themselves and their friends, which, once a week, at a certain point of the cruise, turned a part of the deck into a queer kind of picture-gallery. But she knows the best points of this class, and respects them, justifying the dedication which runs: "To the brave and true-hearted sailors of England of all ranks and services, these pages are inscribed," with the following motto in verse:—

"I love the sailor, his eventful life,
His generous spirit, his contempt of danger;
His firmness in the gale, the wreck, the strife,
And though a wild and reckless ocean ranger,
God grant he make that port, when life is o'er,
Where storms are hushed, and billows break no more."

One or two incidents in the volume clearly show that Mr. Brassey, as a thorough sailor, may claim his title to share in this dedication, for once or twice his coolness and nerve were well put to the proof.

To sum up in a word or two the characteristics of the book, we will say, then, that its wide yet unpretending reach of interest, the artless ease, and yet the unconscious self-restraint of the style, the kindly accessibility, if we may name it so, of its writer, never degenerating into any kind of mawkish sentimentalism or effusiveness, constitute the charm of these chapters, pervaded as they are by glimpses of foreign customs and most effective bits of local colour.

The volume really consists of two books—the only unity in them arising from sameness of subject so far, and in the impartial spirit of the narrator, which never lets slip an opportunity to compare a former impression with a present one, and to revise it in that light. Mrs. Brassey carries no prejudices with her, or as little of prejudice as an Englishwoman can be presumed to carry over foreign ground. The first cruise, undertaken immediately on a [return from a voyage to the Arctic circle in 1874, was by Tangier, Gibraltar, the classic Ceuta and Sicily, Greece and the Archipelago, Constantinople, Bosphorus, the Black Sea, Skutari, the Sea of Marmora, Dardanelles, Smyrna, Ephesus, Chiso and Milo, the Ionian Islands, Messina, Naples, Bastea. Nice, &c. The second cruise, undertaken in 1878, was by Cadiz, Seville and Gibraltar, Naples, Pompeii, Pæstum, Capri, Messina and Cyprus, Rhodes, Besika Bay, the Dardanelles, Constantinople, Adrianople, Syra, Milo, Malea, and Malta.

It is evident that in going—in some instances twice—over ground which is already so familiar as the coasts of the Mediterranean and the Bosphorus and Dardanelles must be, Mrs. Brassey could not excite the same measure of curiosity as she did by her former "Voyage Round the World." But what she lacks in novelty of subject, she makes up, as has been said, by freshness of view and tact of style. Her contrast of the Constantinople of 1874, under Sultan Abdul Aziz, and the Constantinople of 1878, is in many ways instructive, and is in every way interesting. The character of the late Sultan is brought out by a few touches and incidents such as we have not read before. The following passage is expressive:—

One of the Sultan's manias is a dread of fire. He has had acres of houses pulled down, and an enormous new palace built further out of the town, nor will he allow a single article of wood inside the palace. Even the wooden fez-pegs have been turned out. All the flat candlesticks must be surrounded by a saucer of water. He had two of the sultanas bowstrung the other day for transgressing this rule, and half-murdered the wife of one of his colonels for the same offence. He knocked her down, and beat, and trampled on her, so that the poor woman was ill for days after. One night, not long ago, he escaped from the palace in his night-shirt, and got into a common cab. He was immediately pursued by some faithful attendants carrying his clothes, but it was with great difficulty that he could be pursuaded to put them on and return. It is not wonderful that he should occasionally suffer from nightmare, for though he neither drinks, nor smokes, nor takes coffee, he eats *eleven* times a day an enormous meal. There are always ninety-four dishes prepared from which he may make his choice. Whatever he selects is carefully sealed up in the kitchen by the Sultan's mother herself, the seals are broken only in his presence, some one tastes every dish before him, and he drinks water out of a prepared goblet, which poison would discolour or break. He is very anxious to change the order of succession, and make his own son the next heir, instead of being succeeded by the eldest male of the family of Osman; but, as this is opposed to Mohammedan custom generally, I do not think he is likely to succeed. The unfortunate nephews, of whom there are four, the eldest thirty-four years old, are kept all together in a large palace, and have all their meals sent from the Sultan's kitchen. So afraid are they, however, of being poisoned, that they never eat them, but have an old woman to cook for them privately.

And this may rightly be taken to indicate another:—

We went down as far as the French bridge, over which the contractor lost an immense sum of money in the following manner. The bridge was to have been finished by a particular day, but the contractor found that this would be impossible with Turkish workmen, unless he worked day and night. This he obtained leave to do, and the necessary lights and torches were supplied at the Sultan's expense. All went well for a time, till the unfortunate contractor was told that he must open the bridge to let a ship from the dockyard pass through, some time before the bridge was finished. He said it was impossible, as he would have to pull everything down, and it would take two or three months to replace the scaffolding and pile-driving machines. He went to the Ministers of Marine and Finance. They only said, 'If the sultan says it must be done, it must, or we shall lose our places, if not our heads.' So the ship came out at a cost of little over a hundred thousand pounds and a delay of three months in the completion of the bridge, all because the Sultan found his small son crying in the harem one day, the child's grief being that, though he had just been promised to be made an admiral, he could not see his flag hoisted on his own particular ship from the nursery windows. So a large ironclad was brought out from the dockyard and moored in front of Dolmabagtcheh to gratify his infant mind, thus causing enormous inconvenience to the whole town for months—to say nothing of the waste of money, of which the Sultan paid very little, and for the loss of which, I imagine, he cared still less."

But Abdul Aziz was not without his treasury, housed and preserved in the most remarkable way.

"While at the mosque another cavass came rushing after us with an order for the Treasury, procured only at the last moment; so we drove thither and inspected its varied treasures. It is in the court of the old Seraglio Palace, which was burned some years ago, when these treasures were rescued with great difficulty from the devouring flames. The first thing that meets the eye on entering is a magnificent enamel throne, inlaid with rubies, pearls, and diamonds. The cases round the room are full of velvet prayer-carpets, embroidered in gold and precious stones. They also contain guns, daggers, and swords, ornamented with priceless gems, emeralds as big as hens' eggs, and rubies as big as pigeons' eggs, but full of flaws, besides basins of loose turquoises, coral, agates, cornelians, aqua-marines, topazes, and rows of amber beads of the purest quality. One case was full of agate, crystal, and jade vases, mounted in enamel and precious stones. Upstairs are saddles, housings, and horse-furniture of gold inlaid with coral and precious stones. But the greatest marvel was a dressing-table encrusted with diamonds and rubies, the pillars supporting the glass set with diamonds of large size, the frame of the glass a mass of rubies and diamonds, and even the fringe round the edge of the table, three or four inches long, composed of hanging strings of diamonds. It is said that the Empress of the French was presented with over a hundred thousand pounds' worth of things when she was there, and that the Sultan gave her everything she admired or liked, without her even expressing any wish to possess it."

Though the present Sultan is more economical, and has shown a greater desire to do right, there was a decided trace of indecision and weakness, which, however, as Mrs. Brassey says, he is giving symptoms of being able to overcome. For all that, matters social and domestic have not improved. We read:—

"The bazaars have very much gone off since 1874. The Russians, it is said, have bought up nearly everything, and what they left has now been sent up to Adrianople, in the hope that they may purchase even the wretched remains. There are a few exceptions, however. In the Bezistan, or place of arms, a central bazaar, where all sorts of things are sold by auction, great treasures may occasionally be picked up in these bad times. But one must be on the spot when they are first brought there for sale. Everybody in Turkey—certainly in Constantinople—from the highest to the lowest, appears to be more or less hard up. The slaves from the harems are constantly bringing valuable jewels and plate to be disposed of for a little money, not having themselves the least idea of their value. In this way we picked up some beautifully inlaid turquoise belts, carved ivory cups, old silver, and other things, by the merest chance. A friend of mine saw five splendid hoop gem rings, each worth nearly a hundred pounds, sold by a slave to a Jew for £1 each; and on another occasion, some superb coffee-cup holders, a mass of rubies and diamonds, disposed of for next to nothing. These must have belonged to some of the princesses, or to ladies of the highest rank, for no one else would be likely to possess such things. The bazaars themselves are picturesque, dirty, and dark, as of old, but the gay part of the crowd has departed. No more gorgeous, silk-lined carriages, drawn by white horses, and guarded and attended by eunuchs, slaves, and soldiers; no more less pretentious equipages, from which step ladies, attired in silk and satin, and sparkling with jewels, their bright eyes imperfectly concealed by their yashmaks and feridjees. All these are past and gone, and all that can now be seen are a few poorly-dressed ladies making their small household purchases."

With respect to the Ionian Islands, Mrs. Brassey has much to say, but it is not encouraging. They are in a bad plight. Nothing, she says, for instance, since our cession of the Islands, has done well in Zante save villany, corruption, theatres, and operas, and she proceeds:—

"Every respectable person to whom we have spoken bitterly laments the departure of the English from their occupation of the islands, and gives the most dreadful account of the Greek government, which, in these islands, is hardly a government at all, but simply a system of bribery and corruption. Robbers and marauders who can pay a few piastres to the so-called police are never taken up, while poor but innocent men are put in prison and punished in their stead. At the time of the elections the bribery and corruption are worse than ever, and the soldiers go into the houses with fixed bayonets to drive the unfortunate voters to the poll. Under this system, of course, everything is going to ruin, roads, ports, public institutions, &c. They are, however, building a fine new opera-house here, and for the present a very good Italian company are playing at a minor theatre."

Of Cyprus, our new and valued possession (!) Mrs. Brassey has no very assuring report. In spite of her desire to take the best out of things, Cyprus affects her with a kind of melancholy. The sight of sickly dogs repelled her. Medicine was everywhere in request, and it was well the *Sunbeam's* stores were plentiful, else she might not have had the much-craved sense of relief in turning away from wasted and stricken soldiers. Even the natives of Larnaka "*all* have a more or less invalid look;" and no wonder, when the very highest sites are insalubrious. Sir Garnet Wolseley's heroic determination to be affable did not quite overcome her sense of something "out of joint" in Cyprus. We may give this sketch of Larnaka:—

"While waiting to start, we had an opportunity of seeing something of the town of Larnaka. I believe it has already considerably improved in appearance since the arrival of the English; but it is still a miserable-looking place, with half-a-dozen wretched little jetties and broken-down quays, in course of repair with stones from ancient Salamis, on the sea-shore. The sea itself washes almost up to the house doors, and in many places it is necessary to make a detour by a back street in order to get into a house. There are some large stores, full of things not now required, the owners of which will, I fear, in many cases be ruined, owing to their having speculated to provide for a larger number of troops than have been sent to the island. The last of the Indian contingent embarked last week. They seem to have left a good impression behind them, as the best-behaved and most docile soldiers ever seen. Their surplus stores were sold off a day or two ago at a fearful loss, horses fetching from seventeen shillings to a pound each, and their provisions for the winter and other things being sold at equally low prices. Truefitt's establishment, of which we have heard so much in England, is rather a large affair, and does a good deal more business than merely haircutting and hairdressing. All the men engaged in it have been down with fever, most of the hairdressers are gone home, and neither the children nor I could have our hair cut by Truefitt in Cyprus, as we had intended doing. Some of the stores are really very well supplied, and almost any reasonable requirement can now be satisfied at Larnaka. But it is quite depressing to go into any of the shops or houses, or to speak to any one residing here; they all have a more or less invalid look, and agree in giving a terrible account of the fever that has prevailed among them."

The engravings are exquisite both for drawing and cutting—as fine specimens of wood-engraving as we have seen lately. Some of the smaller ones are full of quiet humour, and a few of the full pages are like steel-line engravings. The book is beautifully printed on choice paper, and M. Gustave Doré's design for the cover, if somewhat bold, is very expressive and significant of the contents.

* Sunshine and Storm in the East; or, Cruises to Cyprus and Constantinople. By Mrs. Brassey. With upwards of 100 illustrations, chiefly from drawings by the Hon. A. L. Bingham. Longmans.

The Girl's Own Paper.—The unequivocal success which has attended the publication of "The Boy's Own Paper" has induced the Religious Tract Society, in response to a very general expression of opinion, to undertake the preparation of a companion magazine which shall prove a Counsellor, Playmate, Guardian, Instructor, Companion, and Friend to the youthful branches of the family of the gentler sex. The first number is now ready, and includes the opening chapters of two serial tales: Zara, or My Granddaughter's Money, and A Sister's Love; an interesting sketch of the girlhood of Queen Victoria; a paper by Arden Holt, on "Fashionable Costumes of Long Ago," illustrated with several quaint exemplifications of the vagaries of fashion; the first of a series of lessons on the mysteries of cookery by Phillis Brown; some suggestive hints as to Work for Little Hands, by Mrs. Floyer, Examiner in Needlework to the London School Board; and miscellaneous items interesting to the readers for whom the work is designed. With the first number is given a full page engraving of the Queen during her girlhood, after the picture by Hayter, in possession of the King of the Belgians.

WILLIAM BRADEN'S SERMONS.*

THE story of unfulfilled lives is one of the darker mysteries of life. Its pathos is sometimes inexpressible in its sadness. The broken column over the grave is not less a type than a memorial. We ask, in grief, why the blossom is blighted on the tree—why the untimely fruit falls? The sense of disappointment is a gnawing pain, from which we cannot escape. There is such a waste of power and preparation, as it appears to us, in the fact that when the hour strikes, and the man is ready for the highest forms of his life's work, he should be stricken by Death, and hurried away from us and from the age it was his high ambition to serve. Walking through the studio of the dead sculptor we look, with eyes dimmed with tears, upon his unfinished works; here a statue only wanting the last touches of the master's hand to render it perfect; there a block, marked with pencil and chisel, hardly giving a single indication of what was in the creative mind; and up and down works in various stages of their growth, more or less revealing what it was in his heart to accomplish, when Death paralysed his genius, arrested the cunning hand, and bade him create no more. The sense of what might have been, of what we have lost and the age has lost, deepens regret into sorrow, and we can hardly help wishing that it might have been ordered otherwise.

It has been with such a feeling that we have taken into our hands this memorial of William Braden's earnest, stimulating ministry. It is a selection of his sermons, made by his wife, who has written a touching and beautiful preface, but has attempted nothing whatever in the way of biography. Dr. Henry Reynolds, of Cheshunt, has contributed a glowing tribute to the worth of a favourite student and friend, full of generous feeling and spiritual insight. His analysis of the character and mental capabilities of Mr. Braden will give to those who did not know him, a fair and just idea of the intellectual and spiritual possibilities which were buried in a too early-tenanted grave. The sermons themselves will more than justify the judgment he has expressed. But we cannot help sympathising with Professor Reynolds' feeling of deep regret, when he says of Mr. Braden:

"He divided his energies between the pulpit and Press, and did unfaithfully by neither the one nor the other. Counsels of prudence could not prevail on him to moderate his zeal, and, while attempting more than any one man could safely accomplish, his physical constitution, which was undermined by alarming organic disease of brain and heart, gave way. It seems, to our weak after-thought, that if absolute rest rather than continuous mental strain had been imposed upon him during the last year of his active life, when fearful *insomnia* tortured him, the life so precious to the Church and his family might have been prolonged for further and yet nobler service."

We know such feeling is useless; we desire to recognise the Higher Will. But still, something is due to physical prudence, which, a too exclusive regard paid to the Divine side of the fact of death's occurrence, may lead men to neglect. How Mr. Braden regarded the matter may be seen, in the closing passage of the sermon on "The Supreme Hour," which is almost prophetic in its tone, of his own history:—

"If any should fear lest the final hour will come and cut them off from achieving the work on which their heart is set. . . . Let such be comforted. There is grand truth in the familiar phrase, 'Man is immortal till his work is done.' If God sees fit to stay your hand or to silence you in the dust, it is for you to accept His will, believing that your hour is come, since so long as you can work out His plans He will sustain and keep you. Premature deaths can never happen to God's faithful servants, for, as I once said over the grave of a young minister, so I would ever believe, that God knows when the harvest of a man's life is ripe, and when to gather it in. So all such may turn a trustful face to the merciful Lord of our life, and say, 'Father, the hour is come, glorify Thou me;' and thus pass away from work and suffering to a triumphant rest."

The sermons are twenty-one in number, taken, as Mrs. Braden says, almost without choice, from the manuscripts of a twenty years' ministry. They are given as indicating his average preparation, week by week, for the Sunday's preaching. That that average was very high need hardly be said. There are no show sermons, or strained attempts at greatness. Probably enough they are not—several of them, at least—such sermons as the preacher would have selected for publication had he prepared the volume himself. Indeed, we hardly know a greater strain to which a reputation can be subjected, than in the printing of works, intended only for present and immediate impression, without those corrections which a fastidious or correct taste would consider imperatively necessary. That Mr. Braden, without those "memories and associations which inform sermons with life and significance," stands the ordeal so well, is an expressive testimony to the thoroughness of his work, and the high standard of excellence he had attained. Sermons on the life and character of Christ make up the greater part of the volume. Some of them are of rare worth and deep spiritual insight and power. They are pervaded with a quickening inspiration, felt even in the quiet perusal. But, as was to be expected, they are uneven in style, and, now and then, seem to reflect recent reading. At the same time, they are remarkable for freshness, natural force, and sympathy. To us, the more living and experimental portions of the volume seem by far the best, and we are certain they will be eagerly read and deeply prized by devout hearts. We could have wished that there had been some note of time affixed, so that we might have traced the growth of the mental faculties and the deepening depth of the spiritual life. Not more than two or three, at the most, of these discourses seem to have the marks of a young man's hand upon them. Some of them are, rather, rich, ripe, and mellow with the brightness of the early autumn and the gleaming gold of the corn-fields. They are full of a strong, deep-hearted, clear-toned naturalness. The technical terminology of theological science is altogether absent. The truth is expressed in the ordinary, strong, robust speech of the work-a-day world. The art of the old-fashioned sermon-maker, with his ingenious and striking divisions and sub-divisions, nowhere appears. The thought is arranged consecutively, without any striving after harmony or completeness, and is generally left to produce its own practical effect. The gaudy, meretricious ornamentation of the popular orator would have been as much out of place in such discourses, as the state of mind of which these are the staple, was abhorrent to his moral nature. Indeed, the strength seems at times rough to a fault, and would appear to be rugged, if it were not for the beauty of deep and tender feeling, and fervent, spiritual faith, which add both warmth and colour to the work. The controversies of the day are treated with grave seriousness and calm, clear, discrimination. Only a man who had considered deeply the problems of nature and life, and had been taught, not less by spiritual communion with a living God than by suffering, to interpret Divine Revelation, could have produced some of these discourses. It does not need the power of reading between the lines to discover the whereabouts of William Braden in relation to the substantial verities of the Christian faith. The firmness of the grasp with which they were held appears on every page. The last paragraph of the last Sermon, one on "the Everlasting Arms," fittingly sums up the great theme of the volume and his life's ministry.

"Thus you can feel how near the thought of God can be brought to the soul. How different a conception of Him is this to that entertainined by the philosopher or the scientist who puts away Revelation, and attempts to find God in Nature only. I am not surprised that they often fail to find Him at all there, and that they perceive chiefly organised force. Nature itself wants interpreting. It reveals awful power, but no heart of infinite pity. It has many wonders to show me, but no sympathy. I cannot love Nature, and feel myself at one with it; I have no worship to offer it. I must obtain what my soul craves elsewhere—and I find it in the God of the Bible; I find it in Jesus Christ. On His bosom I can lean my weary head, into His ear tell the tale of all my need, and feel around and underneath me the everlasting arms. And so, in a world of toil and vexation, and pain and sorrow, I can be at rest. And this all may enjoy, for the Infinite Love stands in the midst of men, is here to-day, invisible, but *here*, and says, 'Come unto Me, *all* ye that are weary and heavy laden, and I will give you rest.'"

We receive with great thankfulness this memorial of one by whose side we were permitted to labour and struggle, who has sooner gained the prize. He served well his own age; and the Congregational Churches of our day owe him a debt of gratitude for noble service, faithfully rendered, of which they are but little conscious. This volume may serve to indicate the kind of fellow-workman we lost in his too early death, which removed him for "such great offices as suit the full-grown energies of heaven."

* Sermons by the Rev. William Braden, late Minister of the King's Weigh House Chapel. With an Introduction by the Rev. H. R. Reynolds, D.D., and a Preface by Mrs. Braden. London: James Clarke and Co, 13 and 14, Fleet-street.

Young England is the new title given to an enlarged and improved issue of *Kind Words*, which, under the auspices of the Sunday-school Union, has furnished, during a period of nine years, healthy reading for the young. The first number of the new periodical contains the opening chapters of three serial stories, "Drifted into Port," by Edwin Hodder, author of the "Junior Clerk"; "Opposite the Gaol," a tale of false imprisonment, from the pen of the author of "Carrie Hamilton:" and "A Boy's Adventures in the Canadian Woods," by the Rev. H. S. B. Yates. Mrs. Benjamin Clarke writes on "Dresses and Dressmaking;" and among the miscellaneous contents are a full-page calendar for January; charades, acrostics, and similar matter appertaining to puzzledom. The work is capitally illustrated, and with No. 1 is presented a full-page engraving, "Have it out, like a Man."

Messrs. Macniven and Cameron have forwarded to us specimens of a great variety of steel pens which they are now manufacturing. Evidently a vast amount of ingenuity has been brought into exercise with the view to meet the requirements incident to different styles of penmanship. Those who have hitherto failed to suit themselves will do well to make trial of "an assorted box;" the difficulty then will probably be only that of choice among so many patterns, each possessing such a high claim to excellence.

UNPUBLISHED POEM OF THOMAS HOOD.

[The following verses were found among the papers of Miss Lawrance, granddaughter of the Rev. Dr. Stafford, of Old Broad-street Meeting House—a venerable lady of Puritan extraction and considerable literary attainments, whose decease was noticed in our columns about two years ago. She was the author of "The British Queens," "London in the Olden Time," and other works, and for many years a contributor to the *British Quarterly Review*. Her friendship with Hood and his family was intimate, and continued through many years. The lines are a poetical address, delivered at the Social Literary Society of Islington, at the closing meeting for the season in July, 1820. We have every reason to believe that it has never before appeared in print. It is inserted here with the kind permission of the Rev. Dr. Allon, to whom Miss Lawrance bequeathed her papers.

ADDRESS TO THE SOCIAL LITERARY SOCIETY,

JULY, 1820.

NATURE, like man, her summer coat puts on;
Her mourning's over—and the winter's gone;
The Serpentine is clear, Hyde-park is green,
And verdant trees in Tothill-fields are seen;
And summer's warm and vegetative powers
Are seen in Covent Garden's fruits and flowers.
Now, rouse the swallows from their torpid sleep,
And through the air in wanton circuits sweep;
The butterflies escape from winter cells,
And shine abroad—like other beaux and belles.
London's gay ladybirds emerge in white,
And even City drones prepare for flight.
Each busy gad-fly her old plumage scours,
For "a-qu-a-tic trips," or dry-land "tow'rs."
Some go to Bath, from mineral springs to sip,
And some in Nature's pickle-tub to dip;
Some sick of London and of smoke, agree
To go to Margate—and be sick at sea!
Steamboats and hoys are crammed with living freight,
Till Ocean groans, and grumbles at the weight!
Pouring from these—a vast migrating host—
They swarm, like locusts, all along the coast.
Priuces and pedlars, all pursue the same,
Hunters they are, and happiness the game.
Some look for fortune in the fickle pack,
And some for pleasure—on a donkey's back!
Some go to advertise—a pretty face!
And some to deal in Cognac and in lace.
Some seek for husbands, some from husbands run;
And some are "done"—or "done for," "or undone."
Some sedentary souls, less giv'n to roam,
Contented "ruralise" more near to home.
In all those verdant meadows that abound
At Hackney, Islington, and a'l around,
Like sportive lambkins or young calves at play,
They love to gambol in the summer hay.
That hay as fragrant, and the grass as green,
As tho' Saint Paul's blue dome were quite unseen.
Or lulled by music on the breeze that swells
(The well-known harmony of old Bow Bells),
They gaze, enraptured, on the prospect round,
A rural scene—with brick horizon bound!
All Cockney beauties are to Cockneys sweet,
So Canonbury seems a country seat.
The pale New River is as bright a stream
As mighty Tiber, the proud Roman's theme.
Nor Italy's sweet groves are half so good
As that green labyrinth at Hornsey Wood!
And, say, what garden e'er was plann'd, or penn'd,
Like that of Fleecy Hosey, at Mile End?
Where painted garden pots the alleys fill
In flaming rows—like volunteers at drill;
And all the ground in rich devices spreads,
Of ovals, circles, squares,—nay, diamond beds!—
But if in town predestin'd to remain,
To sigh, "Oh, Rus!" but sigh, alas! in vain,
The Cit invests a sum in purple stocks,
And from his window hangs his country-box.
There strives the smells of London to forget,
Snuffing the fragrance of his mignonette,
And revelling in Fancy's airy food,
Enjoys a garden—in his hanging wood!
So certain students, to a town confin'd,
(All Nature's charms and scenery resign'd)
Enraptur'd, listen'd o'er their learned pages
To grasshoppers that sung from paper cages!
But chief of all the joys that Cockneys know
In summer days, is gipsying to go.
Oh, how delightful! underneath a tree
To sit and sip—a rural cup of tea!
All on the grass (for table there is none),
And taking tea—as Adam must have done!
The Cit, uncoated, sits apart to muse
O'er *Morning Chronicle*,—or *Times*,—or *News*.
"Silence! ye little ones!" the mother cries,
And granny chides, but with approving eyes.
E'en little Shock augments the merry scene,
In gambols with the urchins on the green;
And William whispers to his Mary dear;
And Mary blushes, nor appears to hear—
With face averted, plucks a flow'r the while.
And strives to hide her blushes, and her smile.
This—this is bliss! the best that Cockneys find
(When naught is lost, nor kettle left behind)!
Such are the scenes by gipsy parties made,
Such Leslie's pencil hath of late pourtrayed.
Tho' taste may smile at means and modes of bli s,
Benevolence exults in scenes like this.
Not Italy's bright scenes could charm the eye,
If stained with battle's sanguinary dye.
But, sure, that prospect will be counted bright,
Where hundreds roam in innocent delight;
Where happy groups of fellow-beings throng,
All blithe and merry, as a beggar's song!

But whither, Muse, must Cockneys soon repair,
For rural scenery—and country "hare?"
Where once were avenues of trees so green,
Now dusty streets and climbing bricks are seen;
On one sad field the teeming houses rise,
Another field, the fuming bricks supplies;

The chimneys smoke where flow'rs were sweet before,
And (in a word) Moorfields are fields no more!
But not alone the giddy and the gay
Exult and frolic in the summer ray;
The grave philosopher, the hoary sage,
Resign the closet and the mouldy page.
"Adieu!" they cry, "ye dusty tomes, adieu!
Lo! Nature's volume's open'd to our view,
Lessons in ev'ry leaf shall there be ours,
'And morals, gather'd from the simplest flow'rs.'
There will we gather, like the bee, a store
For contemplation, when the summer's o'er!"

"Go!" cries the moralist, "the fields invite,
Sip while you may each innocent delight,
Roam like the butterfly from place to place,
And gaze on Nature's ever varied face.
Let vision revel in her summer charms
Where glows the bosom, and the fancy warms,
While day reviving, into splendour wakes
The vivid scenery of Western Lakes;
Or mark from Surrey's hills each fairy scene,
Or Windsor's Terrace, or delightful sheen,
Where silver Thames his winding waters leads
Thro' fields of waving gold and emerald meads,
Where snowy flocks and browsing herds abound,
And clust'ring villages are scatter'd 'round,
Sacred to peace. Where honest hearts reside,
And freedom dwells—the humblest peasant's pride!
There mark the harmony of blended hues
Of yellows, orange, purples, greens, and blues,
Where light and shade in partial streaks reflect,
And shed around—the magic of effect!"

Such are the scenes, the frequent scenes that smile
And bind the Briton to his native Isle.
The country of the good, the wise, the brave,
And oh! too beautiful to bear a slave!
Whose lovely daughters in each charm excel,
The fairest shrines where Virtue loves to dwell!
Long, long, my country, may thy prospects shine,
And all those blessings, unimpaired, be thine!
May honest Industry its own obtain,
May Virtue triumph, Truth with Justice reign,
And Peace and Freedom flourish on thy shore,
Till thine and Nature's charms shall be no more!

But some, to other lands for pleasure roam,
Cloy'd with the scenes that Nature lends at home.
Helvetia's scenery the painter fires.
And classic Italy the muse inspires,
To holy Palestine few pilgrims stray,
While France allures whole coveys of the gay.
There shining novelties the giddy please,
And empty Vanity is quite at ease,
There Folly has its day, and Fashion rules,—
The potent sovereign—the Pope of fools;
That can its many votaries control,
Like Piris's great self from head to sole,
Can place them purgatory's pains within,
And grant indulgences—and sanction sin!—

Yet oh! that these would ne'er forget the lot,
The want and woe in many a British cot,
Where manly hearts distil the big, round tear,
And bleed, in silence, like the stricken deer.
Shall gay, ungalléd hearts, go bounding by
And heedless wealth its patronage deny?
Sweep on—sweep on, ye citizens, nor look
On overflowing tears that swell the brook.
Seek other homes—in other pastures range—
And say, that tyranny provoked the change,
Go! make your coward infamy your boast,
And fly, when patriots are wanted most!

For us, now leaving literary flow'rs
For those of Nature and her summer bow'rs,
Our learned bow, like Æsop's, we unbend,
And in this rhyme our reasonings all end.
We go where Fate or Fortune may decree,
And Heaven attend our path—where'er it be!

But when Dame Winter shall in clogs approach,
Wrapp'd in Bath cloak and calling "Hackney coach;"
When Summer's swallows shall forsake our shore,
And painted butterflies shall fly no more;
When grubs retire their secret cells within,
And London's ladybirds—but not to spin;
When jolly farmers their October brew—
Then this society shall meet anew,
Then Social Harmony shall "take the chair,"
And Learning's votaries be welcome there,
And smiling Mirth shall mingle with the rest
A welcome, nor an uninvited guest.
Friendship and Argument in league shall sit,
And sober Judgment shaking hands with Wit;
And as 'tis ours, and, maybe, ours alone
The charms of female eloquence to own,
So thoughts shall rise, from taste and feeling sprung,
And set to music—on the ladies' tongue.
Then Blakey shall exert his varied pow'rs,
And Barber's eloquence again be ours;
Lawrance shall lend his bucket for the well,
Where Truth, where naked Truth, is said to dwell.
Mackenzie, Harper, younger Lawrance, strive
To draw her to the top, or else to dive;
And I, to occupy an idle time,
May teach you all—as now—to prose in rhyme;
Then hopes the Muse a merrier tale to tell
Than now—when doom'd to finish with "Farewell!"

THE New York *Christian Union*, of December 17, says:—"Our able English contemporaries, the *Independent* and the *Nonconformist*, announce their appearance in combined form on the first day of the new year. As representatives of Nonconformist sentiment in England, the *Independent* and the *Nonconformist* have wielded a wide influence based on ability, candour in discussion, and a fearless exposition of politics from a Christian standpoint. The independent character of Congregationalism in England, as regards both its intellectual and political attitude, is evident from the elevation of tone and range of knowledge which the columns of those papers uniformly exhibit."

THE Queen has placed in the Royal pew in Whippingham Church a mural monument to the memory of Princess Alice. It has been executed by Mr. Frank Theed in white marble, and consists of a medallion of Her Royal Highness, surrounded by a chaplet of flowers, and supported by two angels.

THE EVANGELICAL FAITH.*

BY THE REV. ALEXANDER RALEIGH, D.D.

IN the statement of my subject—Changed Aspects of the Evangelical Faith—there is, to my mind, a very important assumption—this, that in the Evangelical faith there is a substance of truth that never changes. We can have "changed *aspects*" of the Evangelical faith, but we cannot have a change of its inner substance, whatever that may be, that would not involve its destruction. Just as each human being has a personal identity on the day of birth and on the day of death alike, although growths, decays, illusions, losses, gains, transmutations, of all degrees, may come between. "There is one" Evangelical "faith." So far as this we may go with almost universal assent.

It is when we come to the definition of this faith that we begin to meet our difficulties. It never has been defined with entire fulness and accuracy; and no one but a very sanguine person, indeed, would propose a Council of Christendom in the year 1880, with the hope of restoring, or arriving at, a catholic agreement on the Evangelical Christian faith. "Less of pure intellectualism—less of creed, and not more," is the present cry. To superficial thought it may seem that we are thus placed in the very cleft of a fatal difficulty, in holding as we do, on the one hand, that there is something substantive and abiding revealed—revealed, of course, to our intelligence, as well as to our faith, and our affections, and yet, that, on the other hand, we allow that it never has been fully and accurately defined, and that in some ways (although not in all ways), we are farther than ever from being able to furnish any exhaustive formal definition of it to-day.

This may instruct and comfort us under the pressure of the difficulty that Holy Scripture itself makes no profession—and no attempt to set forth in the creed form all the essential points of the Evangelical faith. Here and there we have, in the great Book, what certainly looks a *little* creed-like. We have fact and doctrine put before us in the beauty of a designed and settled order, and we have, on occasion, the strongest dogmatic assertions; but all this is inextricably blended with what we call practical things—privilege, experience, duty, consecration. Now, if the Church arose, and managed to live and thrive so well, at first, on the Divine nourishment of truth *thus* administered, *we* may still live, and grow by feeding on the very substance of our Evangelical faith, although we may be obliged to confess that *some* of the definitions of our fathers—fathers whom we venerate and follow—do not truly express the inner doctrine to us, and do not present it truly to a living world about us; and that we are not able to-day to substitute any concatenated doctrinal statements intended to stretch through the whole sphere of the Christian Evangelical faith.

But then, again, it will manifestly never do to allow, either ourselves, through mere indolence of mind or hopelessness of temper, or others, to suppose that because we cannot define and express everything, that therefore we can define and express in no helpful degree anything whatever of that essential Christian truth which is unchangeable, and is eternally with us. This is far from being the case, as any thoughtful person can easily see. How can we have any conscious intelligible relations to truth revealed from heaven at all, except as we conceive it in the mind, and hold it in our apprehensions there, and seasonably express it, and stand ready to talk of it, assert it, defend it?

We cannot even rationally talk of the changed aspects of a faith, of the essence of which we know nothing; or nothing so specifically as to enable us to make any assertions. It were not difficult in as many minutes as the number of the points we specify, to pass in review successive things which are of the very essence of the faith.

We begin, like the Bible, with God. "In the beginning"—God. In no vague pantheistic sense, but as a personal self-conscious being. Without conscious intelligence, a personal will, a designed purpose, we have nothing—nothing but time and space, words and air; matter without mind, change without reason, confusion without end. We are out on a waste wild sea of inexplicable phenomena; and no shore is possible to us for ever.

God manifest in the flesh. The Christ of history, expressing God to us, representing us to God. Some of us who know them have a peculiar regard for the Unitarians. We respect them for their disciplined thoughtfulness, their high spirit, their fine moral perceptions and intuitions, and their unfailing sympathy with truth and liberty according to their own perceptions of them; while to some of them we are debtors more than words can express, for beating back the Nihilistic darkness with which the materialistic philosophy has been seeking to overcloud and submerge our spiritual life. Surely some of them are not far from our kingdom of God, as we are not far from theirs—not far from the essence of that Evangelical faith, which is not ours nor theirs, but belongs to all the world. But be this as it may, and without judging them, we stand by the old truth, which is ever new, that "the Word was made flesh, and dwelt among us." We behold *His* glory who is "the only begotten of the Father, full of grace and truth."

The work of Christ for our redemption. Here, no doubt, arises a much greater diversity of opinion and belief, yet the diversity is not so great as it seems. Theories of atonement which seem to exclude each other may yet be almost equally near to the inner reality out of which they both or all arise, as varieties in species which seem to have little in common are yet about equidistant from the original stock out of which they sprang. "Substitution" and "manifestation" are, in the light of present controversies, unlike, and apparently opposed. Yet to patient unpolemical thought do they not reveal some identity of substance? "Manifestation" of what? Surely of what God *is*, and will be unchangeably, and will do and suffer for us; all which is not far from what moderate and thoughtful divines have meant by the substitutionary sufferings of Christ. It is very certain that if God does not substitute Himself in one way for sinful men He must in another. In some way the saving help must pass from Him to them, else they vindicate their freewill and their personality only by shutting themselves up in eternal isolation. We wish not to proclaim any premature *eirenicon* on this central subject in revealed truth. But it is our belief that the long historic unity of it, in which Roman Catholic and Protestant alike have been held, is not broken to the extent that many fear by the advances of modern thought among Christian thinkers. If men are Evangelical Christians at all, amid many differing shades of opinion and varieties of sentiment on this central theme, they can say without a shadow of insincerity:—"God forbid we should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto us and we unto the world."

Then comes faith in the work of Christ and in the worker—simple, thankful, penitent, confiding trust; with all its gracious fruits—pardon, justification, conscious acceptance into the filial relation. Identity of perception is proved by concurrence of judgment and agreement in action.

Then all the virtues of the new life. Living on the Spirit and walking in the Spirit—the putting on of the Lord Jesus Christ; the continual sacrifice of self; the continual service of men.

While life eternal beyond death and the grave is nourished by, and evolved from, the whole.

In all these points, or most of them, Evangelical Christians are more agreed than is sometimes supposed, and more than they themselves always know.

Yet it cannot be disguised that doctrinal and other differences have been multiplying very rapidly in recent years, and that we are confronted to-day, not only with "new aspects of the Evangelical faith," but with forms of opinion and systems of morality and life which have really no claim to the title "Evangelical" at all, although the denial of the claim often—strangely enough—awakens resentment.

For a moment or two take a general survey of the position, and see how we come to be in it. The old principle of authority for us is dead. Roman Catholics may hold it, or often only think they hold it, and Anglo-Catholics, and those who stand close to any of the creeds, and some who are slaves to the letter of Scripture. But the great body of thinking, religious people have left the principle of authority, and have begun free inquiry, and the use of private judgment, and the practice of complete toleration—claiming it for themselves, yielding it to others. We have agreed to interpret the Bible as we interpret other books by the helps of scholarship and in the light of reason—acknowledging, no doubt, that we do not get the Divine inner sense of it except by humility and prayer, but accepting all intellectual issues that flow from the first application of the intellectual and literary laws.

Now, what is the result? The result is, some say—giving surely a very extreme rendering of the matter—"that instead of one Evangelical reading of the Bible, we have almost as many readings as there are Evangelicals." This is true, no doubt, if we take into account very minute differences. But so it is true that there are as many natural prospects seen in the one prospect as there are beholding eyes; as many tunes heard from one and the same musical instrument, at the same moment, as there are ears to listen.

Still it must be granted that we stand, more than ever before, on a graduated scale of things. Some still hold the old faith for the old reasons, and put it in the old language. But others, in succession, all along the scale discard or ignore a greater and a greater number of points; or they put others in the place of them, until we come to those who feel no need of intellectual points, or historical points, in the faith at all, and to those who say there is nothing to be conserved, and nothing worth conserving, except morality. Miss Bevington speaks of "the dear bonds of righteousness," and really there seems to be nothing else dear to her. The more's the pity.

But our concern to-night is not with those at the other end of the scale—Rationalists and Positivists—but with those nearest to ourselves, and who still may be fairly called "Evangelical." They are distinguished from the older orthodox by the milder views they take of the character of God, by the disuse of terror as an instrument of persuasion, by a timid denial of miracles, or, short of denial (which is a strong step) keeping judicious silence about them; and by a general elevation of things which have been accounted secular, towards a position of equality with things which have been accounted sacred—with other corresponding characteristics. Now, if I mistake not, we all have *some* sympathy at least with the beginnings of this so-called liberal movement in theology. But then, of course, it will cease to be really liberal at the very point where it ceases to be true; and it will cease to be true at the point where it ceases to be Evangelical if, as we hold, there is an unchanging substance of the Evangelical faith. And the point where it ceases to be Evangelical is one soon and easily reached by those who have left the old verities and securities in search of new truths or modifications of the old. It is not a long process. It is not a difficult one in the world's present mood. But how stupendous in its issues! If God has put the Evangelical faith into human history, revealing

* An address delivered at a meeting of ministers of different denominations, held in the Memorial Hall, on Tuesday evening, December 30th, the Rev. J. G. Rogers, B.A., in the chair.

essential and eternal truth in saving forms by Jesus Christ, not to find anything of this in history, or to cease to find it, not to see these things in the face of Jesus Christ, or to cease to see them, is truly a tremendous point to reach in our so-called progress—and yet is a point, to some, at least, not far away.

Again we are reminded here, and are very willing to be reminded, that we have no absolute authority, the one over the other, no right or power to dictate to others in matters of faith, or to draw the limits of liberty for them, or to say when or how these limits are by them transgressed. But the more imperative becomes the obligation resting on each to fulfil the injunction of St. Paul to Timothy: "Take heed unto thyself and unto the doctrine." Each must be his own Mentor, must clarify his own sight, "ponder the path of his feet," and avoid all theological or philosophical "goings" that cannot be "established."

Again, I would suggest the inquiry—if it be not impertinent or presumptuous—whether the Evangelical limit is not actually being reached in our own time, and, perhaps—who knows?—being overpassed?

Take sermons and religious services as a symptom. Utterly averse to censorious criticism of the preaching of some of our younger men, one, of course, cannot help hearing about it now and again. Well, what is it, and what does it accomplish for those who hear it? I speak of the preaching of some of the foremost of the young men of the New School. Well, it is interesting. It is, in a sense, thoughtful. It never violates the laws of good taste. It is generally in the Essay form, and good in literary structure and symmetry. It is abundantly respectful to the physical philosophers who are named in some pulpits now rather more frequently than Paul and John, and, in fine, it gives pleasure and awakens no animosity. But are these the best ends of Evangelical preaching? Who goes home with a troubled heart, or with a heart lightened of sorrow and fear through God's grace, given in blessing through the preaching of the Gospel? Who sees more deeply the seriousness and the grandeur of life, and God's immeasurable greatness and pure holiness? and who feels, even to tears, the love of Christ to his own sinful soul, as the tenderest, the strongest, the manliest, the divinest passion in all the world?

Another question. Is there not some abatement of reverence in worship, and in the thoughts of men concerning God as the result of the begun prevalence of the milder and more human views of His character, set forth in some modern thought and preaching? The fatherhood of God is one of the most precious of the gains we have made in the conflict of opinion, and in the process of thought in our own time. But the gain will be dearly bought if we lose reverence and solemn awe before the majesty of heaven and earth. From the fatherhood of earth we rise truly and legitimately to the fatherhood of heaven, but there is something in heaven which never was on earth, something in God which is not to be found in man. And if that Divine eternal something eludes our thought, and transcends our imagination, the more will it nourish our devotion, and fill our hearts with an awful and most wholesome fear. "O come let us worship, let us bow down before the Lord our Maker."

Another critical point, where we see the begun flow of a stream of tendency, is the new method of treating evil. The Scriptural method is, in our judgment, the radical method—the method which traces evil back to its root and principle, not in, but mysteriously close upon, the very essence of the soul—the method which makes open war upon it there, and—grace prevailing—gets the decisive victory in the uprooting of the principle of evil, and the implantation of the principle of good. The evil heart of unbelief becomes the believing heart where goodness begins to grow. "Old things pass away, and all things become new in him who is himself a new creature in Christ Jesus."

Then the other part of the Scriptural method of dealing with evil is the careful and emphatic inculcation of all the particular virtues, for it is a most unmerited aspersion of Christianity, in its literary source, to insinuate that it is careless of morality and practical life.

Alas! many of its adherents have been comparatively so. Faith and morals have not always been kept in vital union. Grace has been magnified at the expense of goodness. The mysterious transactions and operations of the Divine Spirit in the heart have been referred to as if they were *visible* evidences of goodness; have even been pleaded as a sufficient substitute for the entire absence of goodness.

Flowing naturally from this state of things, but still more at the impulse of the new movement, we have the new method of treating evil. It may be described as the method which takes it in detail. Specific sins are stigmatised; hypocrisy is exposed; the spirit of money-making is branded; dishonourable commerce and reckless trading are denounced, and all the shows and all the shams. Now, all this is good as far as it goes; but this is not to win the battle against evil. A battle—or at any rate a campaign—is not won if the enemy yet holds the citadel. Say he is driven in as often as he shows himself in any of the outlying fields; he is shot at if he ventures to show himself conspicuously on the walls. Yet if he is yonder in the grim fortress, keeping his goods and his house in peace, nothing decisive or lasting has been accomplished. "O wretched man that I am, who shall deliver me?" was the battle cry of the earnest combatant of old, as he met and wrestled with the dim and awful forces of evil in his own heart.

"O progressive creature that I am, who shall help me to evolve myself!" is *not* the same cry, and does not indicate that the same battle is going on.

But enough, and perhaps more than enough, in this admonitory strain.

And now, in closing, a word or two of encouragement and hope.

Our first duty, and we shall find our consolation in it, is *faithfulness*. We must speak the truth we know without fear or shame, and be loyal to the Master who is *Lord* and Master to us. Perhaps there never has been a time in the whole history of religious opinion when there could be less hope of any good coming, even incidentally, from suppression and concealment. We attempt no suppression of the opinions of others, and we will not have our own suppressed; and must not in a time like this conceal them. If any man chooses to reproach me for this, and to use scornful words about the Evangelical faith, and those who maintain it, he shall have that part of the battle to himself. The subject is much too serious for the indulgence of our tempers. I will continue to press him with argument and evidence, and if he cannot answer these, he will not improve his position much by the use of his lighter artillery, and by the discharge of swift, well-feathered literary arrows. But my honest belief, confirmed by long years of experience, is that, on the whole, faithfulness and sincerity command, as they deserve, a general and even deep respect, and if some say the faith is antiquated, we may remind them that it shares this disadvantage with the sun, moon, and stars, which will, I suppose, continue to shine in the sky, old as they are, until brighter lights take their place. The sceptical world has only one thing to do, but it *has* that one thing to do in order to succeed, and that is to make and set before the world another Christ who shall be different from, and yet better than, the Christ whom we love and serve. While they are doing this, let us fill the world with His name.

Charity. Our faithfulness will be very apt to curdle into sourness, or to shrink into narrowness, or to flame out perhaps, into fierceness and bigotry, without the continual presence and influence of this heavenliest of all the graces. "Charity suffereth long"—and we have not been long in this trouble. "And is kind,"—'tis she who carries at her girdle, but mostly in her hand, that wonderful key which unlocks *every* human heart. "Charity envieth not,"—the superior privileges of other denominations, the standing and influence of particular men, or any gifts and possessions which are not fairly hers. "Charity vaunteth not itself" by great display, or in great language of philosophical theory or theological dogmatism. "Is not puffed up," conceited and boastful, and hungry of praise. "Doth not behave itself unseemly," but rather from inbred courtesy, is forward to give to all their due, she herself continuing modest and gentle and sweet in all her ways. "Seeketh not her own," except as the happiness of all may be said to be her own. "Is not easily provoked,"—although many provoking people are living in these times, and many provoking things are said and done. "Thinketh no evil,"—does not suspiciously impute evil to others, nor devise evil against them. "Rejoiceth not in iniquity," however profitable it may seem, "but rejoiceth in the truth," in the pure truth for its own sake, more than in the exposure of falsehood. "Beareth all things,"—illogical reasonings, perverted religious tastes, slow apprehensions, the gibe, the sneer, and bitterness and bigotry—when she cannot cure she "beareth" all such things. "Believeth all things,"—is the greatest believer in the world, not only crediting what men say in their own defence, but holding deep in her heart's core the dual faith which, properly interpreted, is the sum of all theology—that God is light, and that God is love. "Hopeth all things,"—even when none but she can hope. "Endureth all things,"—going about the world as though she were some dull, patient drudge, when in fact she is a queen in disguise. "Charity never faileth." She never has failed, and never will, in the heart of God. Let her never fail in ours.

My last word is this—that we cannot expect really to live in the highest sense, and to do our work as it ought to be done in a time like this, except as we animate our minds by *an abounding and invincible Hopefulness*. Can we for a moment doubt whether out of present uncertainties, difficulties, scruples, doubts, darknesses, light will at length arise? I am bound to say for myself that I don't see much of that coming light at present, unless it be in this—that I hold it far better for this world that it should be agitated with doubts and even moved to stern denials (which is, perhaps, rather a quivering in the darkness than any perceived coming of the light) than that it should be orthodoxly contented to have religion doled out to it in ecclesiastical and official ways, or should be yet more ignobly contented while not thinking of religion at all. We who would be faithful watchmen through this night of unseen movement and subtle change may yet for awhile, during all our own time, have to say in answer to the question, "Watchman, what of the night?" "The morning cometh, *and also the night*." But there is a morning coming which will not be chased by an envious night. There is a daybreak coming before which the shadows of centuries will flee away. Human history is not a mistake; our fathers have not toiled in vain. The world is young, and these are the aches and pains of her growing. "Jesus Christ is the same yesterday, to-day, and for ever." He has gone away from us in visibility, not only into heaven, but forward into the far future of earth and time, whence, looking back upon us, and the intervening ages, He says, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you and the world unto Myself, that where I am there ye may be also." There lingers in my memory since the days of boyhood—now long past—some lines which I felt and admired then, for what reasons then I could not have told, but which I feel and believe now much more deeply. Take them, dear friends, in Christ Jesus as a last word to you in 1879, and as a New Year's greeting for 1880.

"Ye good distressed!
Ye noble few who here unbending stand
Beneath life's pressure! yet bear up awhile,
And what your bounded view, which only saw
A little part, deemed evil, is no more.
The storms of wintry time will quickly pass,
And one unbounded Spring encircle all."

THE LATE MR. J. REMINGTON MILLS.

THE Rev. R. Willan, of Newport, Isle of Wight, formerly minister of the Congregational church at Egham, referring to certain letters which have been published, bears this testimony in reference to the late Mr. Remington Mills:—

"Having intimately known Mr. Mills for more than eighteen years, and having been his minister, and he my leading deacon, for a considerable portion of that time, I can testify, as few other men are able to do, to his sterling, Godly character. One more humble, more kind and courteous to his minister, more wise in counsel, more ready to help in every good work, or more true as a friend, I have never known. There was one feature in his character which I think has been lost sight of, but which must not be ignored, if we are to form a just view of his giving. I refer to his extreme reluctance to allow his name to appear in public subscription lists. Of course, his name often did appear in such lists, but I know that he disliked every approach to anything like ostentatious giving, and often concealed his gifts from the public eye. Whether this was right or wrong, I will not undertake to decide, but the fact itself ought to be borne in mind by those who would fairly judge his character for giving. His giving will not be judged by what his critics think he gave, but by what God knows he gave. During the years that I was his minister, I am inclined to think that his concealed gifts were more numerous and larger in the aggregate than those that were made public. I brought before him scores of cases of poor ministers, and of feeble churches struggling with debt, but I do not recollect a single case in which help was declined, though I more frequently heard from the recipient than from himself of the aid rendered. One of my friends happened to call at the office of the secretary of one of our benevolent institutions in London, and was told that Mr. Mills had, the day before, left a cheque for one thousand pounds, with the request that his name should not be made public. Owing to the ill-health of my wife, I was advised by an eminent physician, who was Mr. Mills' guest at the time, that I must get her away, if not from Egham, at least from the house we then occupied. Next morning I waited upon Mr. Mills for consultation, and to say that I should have to leave Egham. 'But the doctor tells me' (he said), 'that if you had a better house, Mrs. Willan might have better health, and if you will remain, I will build you a house.' On the following Saturday he called at my house with a ground plan for two houses. 'I thought' (he said) 'that as there is ground enough for two, I might as well build two—one for you, and the other for incidental expenses, &c.' In a few months after this he sent me the trust deed to look over, and I found that both houses had been put in trust for the church, and that the deed itself had been enrolled in Chancery. The ground and houses cost something like £3,000, yet Mr. Mills would have no testimonial, and no public expression of any kind of our gratitude for his noble gift. After opening our beautiful little church, which I and my friends built at Sunningdale, about four miles from Egham, we had between £500 and £600 debt, and though Mr. Mills and another gentleman had given several hundred pounds to the building fund, yet, on a hint from myself, they cheerfully and quietly divided the debt, paid it, and I never again heard it named. In reading the report at one of our public meetings, I happened to say that the subscription list did not fully represent all that had been given, that one of our number, whose name was down for a guinea, had actually subscribed hundreds of pounds. Mr. Mills said afterwards that if I did anything of the kind again he would give in an assumed name; he disliked so much notoriety of that sort. I could multiply facts, all tending to prove that his munificence was but partially known to the public, and that he purposely concealed from the public eye gifts both numerous and large. He was an advocate for systematic giving, and devoted, I believe, a portion of his income, how much I never knew, to religious and philanthropic purposes. His benevolence seemed to me like a running stream, as often hidden beneath the surface as seen above it, yet always running, seen or unseen. I now speak of him as he was at Egham, when in the full vigour of his mental and physical strength. Mr. Mills gave much more than he seemed to the public to give, and by his death we have lost one whose memory will be long and gratefully cherished, and whose place in the denomination will not be easily filled again."

The will of the late Mr. John Remington Mills was proved on the 11th ult. by Messrs. J. T. Mills, J. Morley, and H. Dalton, the executors, the personal estate being sworn under £1,200,000. The testator leaves to his wife, Mrs. Louisa Matilda Mills, £500, and all his pictures, plate, books, linen, wine, furniture, household effects, horses and carriages absolutely, and Kingswood Lodge, and the income of £120,000 for life; to Harriett Ballard an annuity of £40 for life; to his executors, Mr. Morley and Mr. Dalton, £200 each; to his household servants one year's wages; to the Rev. James Irving, £300 per annum for three years from the date of his (testator's) decease, if he shall so long remain minister of Albion Chapel, Tunbridge Wells; upon trust for his daughter, Mrs. Matilda Swinburne, £42,000, and an additional sum of £10,000 for each child she may have at the time of his death; and the residue of his real and personal estate to his said son, Joseph Trueman Mills.

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SPECIAL NOTICE.

We beg to repeat substantially the notice given last week in both the *Nonconformist* and *English Independent*, to the effect that no further copies of the united paper will be sent from this office to subscribers who have received private notice that their subscriptions expired with the year 1879, unless a remittance is received on or before Tuesday next, January 6th. The paper cannot be supplied on credit from the office direct.

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"Noncon."—Received in due course, and acknowledged with special thanks.

We have no room for the paper on "The Rev. Roundabout," and doubt whether any good object would be served by its publication in that particular form.

*** We have to acknowledge the receipt of many expressions of hearty good wishes from subscribers and others, direct and indirect, for the success of the NONCONFORMIST AND INDEPENDENT, and beg them to accept this general expression of our gratitude. We trust that we may continue to deserve their good wishes.

THE

Nonconformist and Independent.

THURSDAY, JANUARY 1, 1880.

THE TAY BRIDGE CATASTROPHE.

THE sudden destruction of the railway bridge ove the Tay, accompanied by the annihilation of a whole train, and the loss of a hundred lives, is one of those calamities which unite a whole people in a brotherhood of sorrow. The wreck of one of the most daring works ever erected by the hand of man is united with the sharp pangs of bitter bereavement for many families in an event of dramatic impressiveness exceeding the most tragic conceptions of imagination. The vastness of the structure, the sublimity of its position, poised high in air between land and sea, thrusting itself, as it were, into the battle-arena of all the elements; the instantaneousness of the collapse; the completeness of the disappearance without a sound heard above the roar of the wind; the yawning chasm, into which by doubtful glimpses of stormy moonlight feeble mortals anxiously peered, to look for a lost viaduct swallowed in the abyss, altogether form a subject such as the poor experience of earlier days never furnished to the tragic genius of the world's greatest poets. But when to this is added the sudden death of a hundred people hurled in an instant from the fancied security of a land journey into the quicksands of the deep, we realise that touch of helpless human agony from which the noblest dramatic poets have always shrunk, because it turns awe into torture. Yet there is a certain terrible fascination in the scene to which the mind is again and again involuntarily drawn. The few words of those who stood on the windy shores of that broad estuary on the fatal Sunday evening bring it vividly before us. We see in the intervals of moonlight the spidery lines of the flying bridge aloft against the sky. We hear the shrill whistle through the roaring wind. We see the chain of lights aloft curving on to the roadway, and sweeping up the rails toward the "high girders" that hang isolated in the gloom. The glare of the engine furnace flashes on the open lattice work. The steady lamplight from the carriage windows makes us think with pride how human power can ride secure, and even in luxury, over the strife of natural forces. But just as the bright chain touches the verge of the descending curve toward the northern shore, a tremendous blast sweeps howling down the flood. A sheet of flame, a train of sparks shoots from the bridge to the tide, and the lights are seen no more. There is no sound heard, no crash, no shriek, any more than when a passing gust brushes down a spider's gossamer lines. But a hundred men, women, and children, with a whole railway train, six carriages, break-van and engine, together with some three thousand tons of iron-work, and a mile of road, are swallowed up in the tideway and its quicksands. So entire is the disappearance that, when a steamer gropes its way to the scene of ruin, only a line of surf betokens the presence of some strange obstacle to the current. Nay, when on the next day a skilled diver descends, he can find no trace of the train or its contents. So terrible is the scorn with which natural forces sometimes turn and rend the presumptuous schemes of man.

On first impulse our sympathies naturally turn to the sufferers who are gone. To be cut off without a moment's warning, or opportunity for kindly farewells, is a fate from which many thousands of worshippers pray weekly, or oftener, to be delivered. Yet, after all, perhaps our feelings are a good deal moved by unreal fancies of terrors and pains that could not possibly have been realised. A crash, a sense of chaos, and then unconsciousness, constituted probably the whole experience of the passengers at the fatal moment. If by the sudden cessation of onward motion they were hurled in confusion one upon another, this would hasten the paralysis of sensation, which, at any rate, would not survive a fall through nearly a hundred feet. The bereaved survivors are after all the greatest sufferers. They command the heartfelt sympathy, and where need exists, will experience the help of thousands to whom they have been hitherto unknown. Such events remind us that we live in a terrible world, and should lead us to draw more closely the bonds of brotherhood, which, after religious faith, are our best strength in confronting the uncertainties of life. But hardly less than bereaved survivors, in fact, in some respects even more, the promoters and constructors of the ruined bridge move our sympathy. Inquiry will show whether there was any defect of which professional skill should have been aware. But meantime there can be no doubt that all concerned were actuated by an honest desire to erect a work which should not only bring profit and fame to themselves, but should also ensure convenience and safety to travellers, and be an example to the whole world of Scottish energy and enterprise. Throughout the whole progress of its construction it was the subject of frequent comment by the Press. The unavoidable accidents occurring during its erection created an anxiety that was shared all through the North. And it seems but the other day that its successful opening was celebrated with national pride. In proportion to the honest satisfaction with which its constructors regarded the dissipation of timid fears, and the disappointment of ill-natured prophecies, will be the poignancy of their suffering now. And it is impossible to repress a hope that the result of inquiry may be to show that human skill and foresight had done everything possible to provide not only against ordinary, but extraordinary, strains. If, however, this should prove to be the case, the whole conception will stand condemned. A bridge two miles long, hung up above the masts of vessels in full sail, is a magnificent idea; but the Tower of Babel was also considered such at the time of its inception. The arts of construction have undoubtedly made enormous progress since that primitive enterprise. But there are still bounds to human power, though those most felt are financial limits. That it is possible to build a bridge over the Tay such as no storm that ever raged could disturb we do not doubt. Whether it would pay any railway company to do it is another matter. But in considering the future of their enterprise the Directors of the North British Railway will no doubt feel that any restoration of the bridge must be made impregnable, not only against extraordinary, but against possible or conceivable assaults.

FOREIGN OUTLOOK OF THE NEW YEAR.

RARELY, perhaps, has the New Year opened on a more restless, anxious, and burdened world. There is no war in Europe, and no likelihood of war. There is no European nation which would not be ready to make heavy sacrifices for the maintenance of peace. And yet there is care, apprehension, and the sense of instability everywhere. There is not a single civilised nation in the Old World which rests content within its borders, and which has no interests but those of peaceful commerce, and the development of the industries and the mutual ministries of mankind. The martial era through which the world has been passing since the year of our Great Exhibition was supposed to bring in a new reign of peace and good will, has landed us at last in a condition of universal dissatisfaction and distrust. Each nation has some coveted piece of territory to acquire, some annexed province to defend, or some lost member to reclaim; and sanguine indeed are the politicians who dream that things can settle down to a stable equilibrium without the bloody adjustment of a general war. The language of statesmen is profoundly pacific. Compacts and alliances to maintain the existing status are the order of the day. The consequences of war would be so tremendous, and the waste and wreck so terrible, that no European statesman of eminence and experience could contemplate it without a shudder; and yet, should a war unhappily blaze out—and in the present congested state of European armaments and restlessness of European peoples it is always possible,—there is no nation which has not an eye on some coveted portion of the spoils.

A very few years ago one could have claimed for England an entire freedom from this lust of territory, which is the shame and, at the same time, the scourge of the military nations of Christendom. Then England had no interest but in maintaining peace and developing industry within her own borders, and in keeping open the highways of the world's commerce for her own and the general good. But that was before she began to imperialise. That was when continental publicists sneered at us for our calm indifference to European complications, and our strenuous activity in extending steam and electric communication all round the world. Now we have seized an island from the grasp of the dying Turk, we have undertaken something like imperial charge of the destinies of the richest part of a great continent; and we are extending, or dreaming that we are extending, our influence all round the borders of our vast Empire by war. Now, alas! our boast of freedom from territorial lust would be received with a burst of derisive laughter throughout Christendom; our glory has departed, we have become rapacious, contentious, and vainglorious like the rest. Strange as it may sound, one of the chief elements of danger at this moment in Europe is the restless, plotting ambition of the English Government and its insane jealousy of a crippled Empire which is falling fast into an agony as of death. The fall of Lord BEACONSFIELD'S Government would diminish, in a very appreciable measure, the chances of European war.

And the reason of all this restless apprehension is not far to seek. It lies plainly enough on the surface; whoso runs may read. The Governments of Europe are thinking only about empire. Fortresses, armaments, Imperial alliances, conscription, taxation, and the perfecting of murderous implements of slaughter, occupy all their thoughts; there are none that care for peace, and the things whereby one nation "may edify another." The poor peoples are never consulted for a moment about the matter. The young men of the nation emigrate, if they can slip away. They even maim themselves that they may evade their share of the tax of blood; or they form dark and reckless conspiracies to blow to fragments the whole system, which is crushing out their lives. But the rulers hold on their way with ruthless persistence. Industry is crippled, trade is paralysed, population is stinted, intellect is stunted, and the poor are burdened to breaking strain, but the upper ten thousand seem to care little about it, if they may but hold their forces ready at any moment for battle, and may be in a position to claim an ample share of the plunder. France endures a burden of taxation which even to us patient Englishmen seems crushing, because there is ever in the background of her thoughts the war of revenge. Germany has condemned herself to political serfdom, intellectual sterility, and social confusion, that she may be strong enough to hold against all comers her fatal spoils. Italy lets her industry languish and her people starve, that her extravagant naval and military establishments may be equal to the task of wresting Trieste and the Trentino from Austria in the general *mêlee*. Austria has far-reaching schemes for the extension of her Empire to the South-East, and must keep in the field one of the largest armies. Russia, though in the throes of what may well prove a mortal agony, cannot spare a man or a gun from her gigantic force, for she has half a great continent to annex to her Empire, and must keep trouble stirring at Calcutta and at Constantinople. Even Spain finds that the interests of what she is pleased to call her Empire forbid her to release her slaves.

And thus this curse of empire is on Europe everywhere. Lust of dominion, thirst for glory, insane ambition, are wasting the great Christian Commonwealth, which justice, mercy, and faith alone can restore. And it is into this vicious vortex that England has been drawn by the restless and vainglorious spirit whom she has suffered for a time to rule her destinies, but whose rule, happily for England and the world, is manifestly tottering to its fall. Against this base and fatal policy, which suits neither our habits, our traditions, the true interests of our Empire, or the nobler part which we seem to be called to sustain among the nations of the world, we shall maintain our testimony with all the energy which we can command, and with all the emphasis which intense conviction can lend to words. And as Nonconformists we can bear our witness with clear conscience and honest heart. The ruinous and profligate policy which has brought into debt

and difficulty, whose measure, is little appreciated as yet, has been opposed from first to last by the whole weight of Nonconformist opinion. It is utterly opposed to all the principles of our Church order and to all the traditions which our fathers have handed down to us. We stand for the freedom of peoples, for their right and duty to make their rulers listen to their voice; for the sacred rights of industry, for free play to peaceful commerce, and for the binding of this demon of aggression and imperial war. And if, through this great struggle, the Nonconformists, as has been affirmed on the highest authority, have "kept the conscience of the country," we remind ourselves thankfully that we have been trained by the life of our Free Churches to bring Christian ideas and principles to bear, in free discussion, on our public affairs; and are bound by an obligation which we dare not trifle with, to bear ever in mind what the LORD our GOD doth require of us, in our home life, in our Church life, and in our State life—to do justly, to love mercy, and to walk humbly with our GOD.

MR. GLADSTONE.

MR. GLADSTONE is again the prominent figure of the day. He may seek retirement and discourage public demonstrations in his own favour, but the strong popular sentiment which he enkindles is not thus to be repressed. If he will not accept public banquets at London or Liverpool, the expressions of loyalty, of confidence, and of admiration which is a passionate enthusiasm, follow him to Hawarden. He may refuse to entertain the numerous suggestions which, if opportunity were given, would express themselves in one emphatic demand from the great mass of the Liberal party that he would resume its lead; but the idea is not dismissed by others, though so constantly repudiated by himself. This question of leadership, however, we do not mean to discuss now. Events are sure to settle it, and we believe will settle it before long. For ourselves, we have faith that Lord HARTINGTON would not allow his personal claims to stand in the way of the evident necessities of the party, and that Mr. GLADSTONE, whose repeated expressions of desire for rest are unquestionably sincere, would, nevertheless, obey the voice of the nation if, in a difficult crisis, it summoned him to the helm. There we are content to leave this knotty question, only recording our conviction that we are in the midst of one of the most anxious contests of our day, and that true patriotism should teach all earnest Liberals to sink all personal feelings and preferences, in order to deliver the nation from what Mr. GLADSTONE well calls "the present dishonouring and disturbing system of Government," and to guide it once more into the peaceful paths of liberty and progress. The ship is drifting on to rocks, and needs to be swung round. Only a strong hand can do it, but he who can do it best is the true leader for the hour.

But it is of Mr. GLADSTONE himself that we wish to speak here. The exhibitions of popular feeling, which have signalised the completion of his seventieth year, are a phenomenon of the times If he were a statesman waiting for the hour of triumph, and anticipating the formation of his first Cabinet, it would be easy to understand why so many faces might be turned towards the rising sun. But Mr. GLADSTONE is a veteran who has not dropped a solitary word to encourage the hope that he will resume the reins of Government, and who, should he be forced into office by the resistless power of circumstances, certainly would not contemplate its retention longer than was absolutely necessary in order to extricate the country from the tangle in which its finance and its foreign policy are involved. Yet this does not check the ardour with which his friends and admirers have rallied around him. The tribute they have paid is rendered to his personal worth. It expresses the wide-spread and growing conviction of his unsullied purity of motive, his transcendent ability, his proved sagacity as a patriotic statesman. It records the grateful appreciation of the eminent service which he has rendered to the cause of liberty at home and abroad, and it tells the world that the Liberals of England, having studied all the criticisms which have been passed upon him, and examined the multitude of calumnies which a persistent malignity has piled upon his name, are only the more confirmed in their attachment to him. Perhaps there is something of a remorseful sentiment mingling with some of these manifestations. There may have been among those who have taken part in them some who have at times wavered in their allegiance, whom the Jingo taint had slightly affected, and who had half fancied that there was something in the impudent suggestion of his foes, that Mr. GLADSTONE was a half-crazed enthusiast, whose days of practical statesmanship were over. They have now come to understand that Mr. GLADSTONE discerned more correctly the meaning of the Ministerial policy, that his warnings have not been exaggerated either by personal antipathies or philanthropic crotchets, that the worst of all that he foreshadowed in his most vehement denunciations of the Government has proved true, and that worse still might have followed but for the incessant vigilance which at one time they were disposed to resent as overstrained, if not malignant, but which they now see was essential to the salvation of the country. His words have, no doubt, often grated upon the feelings of many who have been ready to pronounce them both unwise and unpatriotic. They have been displeased at the suggestion that Great Britain is not another ATLAS, that it cannot carry the world upon its shoulders, and that already it has responsibilities and burdens by which its people are overweighted. There is an instinctive tendency in the true JOHN BULL to match his country against the world, and he does not like the statesman who ventures to tell him that in indulging this temper he is imitating the worst faults of those he condemns, and provoking conflicts which are sure to be exhausting, and in which, even if he be successful, there is no real advantage to be secured. So Mr. GLADSTONE was unheeded by numbers even of those who now cheer him to the echo, until the constant succession of startling movements wearied many who welcomed the first of these sensations—the purchase of the Suez Canal shares and the creation of an Empress—as signs of high genius, and hailed our Asiatic PREMIER as a heaven-born Minister, sent to supply that unfortunate deficiency in relation to foreign politics which was so conspicuous in Mr. GLADSTONE. They have begun to perceive their mistake, and the vexation caused by the thought that they have done anything towards swelling the popular sentiment which has forgotten the most cherished principles and aims of Liberalism in the eagerness to secure a false and illusive prestige abroad, only serves to increase the intensity of the present enthusiasm.

One curious feature of the times is the number of articles devoted to an examination of Mr. GLADSTONE'S life and character. A dead statesman, of course, is the subject of such sketches, which are favourable or otherwise, according to the bias of the writer. But the vivisection to which Mr. GLADSTONE is subjected is a novelty. It is a tacit confession that a right understanding of the man is essential to the formation of a true judgment on the politics of the day. Underlying both the attack and the defence is the conviction that the next election the country will pronounce a judgment on Mr. GLADSTONE. He may or may not be nominally leader, but his is the name by which to conjure. It is eminently desirable, therefore, that the people should know him as he is. An admirable and extremely able article by Mr. HENRY DUNCKLEY ("Verax") in the *Fortnightly Review* is, therefore, very timely, and will serve as a valuable contribution to the necessary education of the people for the coming struggle. It is thoughtful, discriminating, perhaps a trifle too philosophical, but full of the glow of a wise and intelligent admiration. No one who studies it need be at a loss to understand the secret of the personal power which Mr. GLADSTONE exercises, and which is seen as much in the malignity of his foes as in the devotion of his friends. "His most potent mastery over us is derived from the strength and the transparent honesty of his convictions, and from the purity and elevation of his character, aided by the recollections which the sight of him awakens of a public career so blameless, disinterested, and beneficent. His moral earnestness is the secret of his political growth. He has believed ardently and practised sincerely, and so has found his way to better things." It is this "moral earnestness" that is the point of attraction or repulsion. It secures the fervid attachment of many a true heart, but offends those of an opposite type. It is quite as distasteful on the Liberal as on the Conservative benches, and would find even less favour at the Reform than at the Carlton. When, as in the case of Mr. GLADSTONE, it is accompanied by a religious faith so intense and decided that it has not been influenced at all by the tendencies of modern rationalism, it must be a great force. Mr. DUNCKLEY sees in him "the making of a character at once child-like and sublime; yet," he adds, "we are perfectly sure the attempt to bring the miscellaneous action of everyday life under the loftiest motives will often peril, and we may even fear the failure will sometimes bear the stamp of the grotesque." No doubt to all who cannot understand how such motives could exist at all, or to those who judge the actions of a great political opponent with the eyes of a partisan and nothing else; to men of the world, or to the members of the party of reaction; to English Pagans and English Tories, Mr. GLADSTONE'S character will either be wholly unintelligible, or will be regarded as a development of hypocrisy or of selfish ambition, which is ever ready with subtle casuistry to defend its most questionable acts, and make them more odious by covering them with the mask of religion. He shares the same fate which has overtaken CROMWELL, and partly for the same cause. Society cannot understand men who take "a stern delight in emphasising the austerities of omniscient justice." But there is something in this type of character which commends itself to the people. And so Mr. GLADSTONE is trusted and honoured by the multitude, who breathe a freer atmosphere than that of Parliament and the clubs. They recognise in him an honest man, a lover of liberty and right, a friend of the people, and they regard him with a sentiment of loyalty which no other leader in our days has been able to inspire.

MILITARISM IN EXCELSIS.

WHEN the Prince of Peace was born, nearly nineteen centuries ago, it is estimated that there were about 300,000 soldiers in Europe. That was the time when Rome, which avowedly rested its dominion on the sword, was in the palmiest days of its military pomp and power, when men worshipped Mars and Minerva as their chosen divinities, and when no conception had yet dawned upon the world of the common brotherhood of mankind. On the anniversary of that birth, celebrated throughout Christendom a few days ago, Europe had probably five millions of men under arms, and between ten and twelve millions trained to arms. No doubt it may be said, and said truly, that the population of Europe has greatly increased between these two epochs. But against that may be placed the fact, that at the first period referred to, what called itself the civilised world was girdled round by a belt of barbarian tribes—Huns, Goths, Visigoths, &c., ever ready to rush in for waste and plunder, whereas now, all the nations inhabiting Europe, with one unimportant exception, are themselves Christians, avowed devotees of the religion of charity and brotherly love. But the mere numbers given above, enormous as they are, convey no adequate idea of the worship paid to war by the Christians of the nineteenth century. It might be said that the maintenance of these prodigious hosts is a fatal necessity which they all deplore, and from which they would fain escape. But it is not so. The trade of blood is the one occupation which above all others is crowned with supreme honour. The antichambers of all European sovereigns are crowded with swords and epaulettes. They cannot move without being enveloped in a cloud of dragoons. The men whom they most delight to honour are those who come red-handed from the field of battle. The young scions of royal and princely houses, who would die of shame to touch with one of their fingers any other trade or profession, are from their childhood carefully taught the art of homicide, and are proud of their learning. When royal and imperial personages exchange visits of courtesy or policy, the only spectacle by which they deem that they can worthily entertain one another, is as large and ostentatious a display as each can muster of their apparatus for slaughter. On the heroes of war are lavished with a prodigal hand all the honours, emoluments, and titles by which nations can reward what they most admire. Their statues occupy the most conspicuous sites in all cities; while in England especially, their monuments, in which the sculptor's art is employed to represent them cutting and stabbing, and throttling the enemy, in all the agony of mortal combat, are placed in the sanctuaries of the Prince of Peace.

How dear the system of militarism is to the ruling Powers of Europe is evident from the enormous cost they are ready to pay for it—we do not mean personally, but by means of those they govern. It is only fair to assume that among them there are at least some humane and considerate persons, who are not absolutely indifferent to the sufferings of their subjects. But rather than mitigate this system they will bear that any amount of suffering be inflicted upon them. It matters not how many are ground to the earth beneath the chariot wheels of the Juggernaut car which bears the idol they venerate and adore.

The money wrested from the toiling millions to uphold the armaments of Europe almost staggers belief. But even that is not the worst. The crushing military servitude is still more terrible in its oppression. This, indeed, has been carried to such a point in some countries of the Continent, that it can hardly be carried further, since all the male inhabitants, with some inconsiderable exceptions, are pressed into military service. In our country we can form no adequate conception of what this means. The loss to society by the withdrawal of so many able-bodied men from the occupations of productive industry is incalculable.

It is not merely through those who are in what is called the active army that this loss accrues. But a serious proportion of the time of the supplementary forces is also consumed in military service. In France, for instance, hundreds of thousands of men are annually taken away from their labour, some for twenty-eight days, others for thirteen days, according as they belong to the Reserve or to the Territorial Army. In the year 1880, the number of the Reservists that will be called out for twenty-eight days amounts to 314,000 men. Let the reader imagine what this means, 314,000 of the bread-winners of a nation being dragged from their occupations—the merchant from his counting-house, the tradesman from his counter, the artisan from his workshop, the peasant from his plough—to waste twenty-eight days in barracks or in camps, while their business may be going into confusion or ruin in the meanwhile.

But there are more disastrous consequences still. We believe it is impossible to exaggerate the evil effects of this system of militarism on the morality of nations. Much is said in its commendation on the ground of the effect of discipline on the habits, and especially on the gait and bearing of those who pass through the army. No doubt the peasant recruit may lose

> "His awkward gait, his introverted toes,
> Bent knees, round shoulders, and dejected looks,"

and he may learn to strut, and to look smart, and acquire the habit of obedience to military drill; but is it possible to believe that to take the youths of a nation, or at least a large proportion of them, away from all the purifying influences and blessed restraints of domestic life, and to expose them at an age when prudence is weakest and passion is strongest to all the deadly contaminations of barrack and camp life, can be done without damage to their character? Alas! the statistics of illegitimacy, and other forms of vice, in the large Continental cities tell an appalling tale as to the influence of the prevailing militarism on the moral life of the nations.

All this is going on without the smallest heed to the condition of the people. In the countries where the system is carried out with merciless rigour, there are millions of men and women and children sunk in the direst poverty, pigging in hovels not fit for beasts, half-famishing on scanty and unwholesome food, festering in ignorance and vice, while the means by which they might be raised and rescued are squandered in building ironclads, in manufacturing Krupp and Armstrong guns, in experimenting upon and perfecting more and more deadly infernal machines, and in disciplining and equipping with splendid weapons and in glittering uniforms myriads of men who may be paraded in imposing array to gratify the vanity or to minister to the ambition of emperors and kings.

See what is the state of things at this moment in Europe. From many, from most, of its countries wailing cries of distress are heard, uttered by suffering multitudes stricken with famine or dire calamity. This is what we hear from Upper Silesia: "Ratibor has 122,000 inhabitants, Plesz 94,000, and Rybuik 82,000, making in all 298,000. Out of these it is stated on good authority over 150,000 are next door to starvation." In Hungary destructive floods have swept away whole villages, and some of the unfortunate inhabitants were found frozen to death in the woods where they had sought shelter. From Cettigne telegrams report that "a sixth part of the population are nearly dying of famine. It is estimated that the actual supply of food can only last until January." Miss Irby writes that in Bosnia and Herzegovina, and in the recently-occupied portions of Novi-Bazar, people are dying of want, cold, and hunger, and that the famine is and will be worse than last winter. And so on. But meanwhile the Governments are more and more wringing from the hard hands of these perishing people the last pittance by which they can buy bread. Ever new imposts are laid upon them to keep up the armaments. Last year Prince Bismarck carried through the German Parliament fresh taxes, some of them tending directly to increase the price of food. "It would be a crying shame," said the well-known member, Herr Richter, lately, speaking in the Prussian Landtag, "if the new corn laws came into operation, considering that famine is staring so many thousands of German subjects in the face." But what does that signify? These laws were necessary to keep up the forces. More cannon must be forged, more rifles must be manufactured, more men must be trained for scientific slaughter. That is the supreme care of the State, and if German subjects die of famine, let them die. The trade of blood must flourish, whatever other trade languishes.

What is the result of all this? This is the result—that deep, suppressed, angry murmurs of discontent are heard rolling, like subterranean thunder, beneath most European thrones. The sovereigns, when they go forth among their subjects, carry their lives in their hands. Wild dreams of Socialism and Nihilism are propagated which threaten the foundations of all government. Society is honeycombed with secret conspiracies which men in power try in vain, by ever-increasing severity, to suppress, while the more peaceable classes of the population seek relief from the intolerable oppression of militarism by expatriating themselves, renouncing home, and fatherland, and kindred, to find rest on foreign soil from its incessant persecutions.

How is it at home? Happily in this country we are at present exempted from the conscription, and all its terrible tyrannies and humiliations. But if the "Imperial,"—"the spirited"—foreign policy is to be consistently carried out, the conscription is, for us also, absolutely inevitable. We cannot enjoy the luxury of blustering and brow-beating, and invading and annexing all round the globe without paying the penalty, by surrendering our freedom to military law. Meanwhile we are already in our degree bitten with the mania of militarism. The blatant Jingoism of two years ago has, indeed, been nearly silenced. But the frenzy has lately taken another form, in the extravagant glorification of our exploits, in the little wars in which we have been engaged against the uncivilised or semi-civilised tribes, whose countries we have invaded, in the mere wantonness of superior strength. How this disposition to "monster our nothings" provokes the scorn of foreign observers may be seen, from the caustic remarks of a German officer in the *Fortnightly Review* for November. After citing some specimens of the fulsome hyperboles, in which our journals have been indulging, as respects our victories in Zululand and Afghanistan, he says: "This is merely an illustration of the present state of mind among the English; to hear them talk about their conflicts with savages in Asia and Africa one might suppose they had no higher standard of military excellence than the people of a South American Republic." The same ridiculous raptures over the poorest kind of military "glory," have been seen in the ebullition of enthusiasm with which the conquerors of Cetewayo have been hailed in various parts of England. In truth, there was very little of generalship, or skill, or heroism in the conduct of the South African war. The men who had all the resources of Great Britain at their back, and all the perfected instruments of destruction which a depraved science has brought to the service of the art of human butchery, at their disposal, were, nevertheless, for many months defied and defeated, and all but worsted, by a tribe of brave and half-naked savages. Some of them, indeed, did show great activity and valour in burning the villages, in destroying the food, and in stealing the cattle of the natives, and they proved their gallantry by hunting down the fugitive chief, whom they had at length overcome, and capturing him by a very mean stratagem; and for the credit of that exploit there has been some squabbling among our heroes. And yet all sorts of people have been *feting* and feasting these returned warriors with ecstasies of admiration, which could hardly have been exceeded if they had come back from the noblest deeds of chivalry in the service of freedom and humanity.

Let us hope the time will come when men in commemorating the triumphs of a war will take into account its justice and morality, and recognise the truth, that no amount of martial success should be allowed to gloze over a wicked cause, that, in the language of a Christian poet

> —"glory built
> On selfish principles is shame and guilt."

and dare to stick to that doctrine, even though, as he adds, it is one which

> "Brings down the warrior's trophy to the dust,
> And eats into his bloody sword like rust."

HENRY RICHARD.

During the past week a great change has taken place in the British prospect in Afghanistan, and has justified the confident predictions of General Roberts as to his ability to hold his own, though beleaguered in the Sherpur cantonments by a numerous Afghan army. While the comparatively small force concentrated in that defensive position was awaiting the arrival of General Gough with reinforcements through the formidable passes between Gandamak and Cabul, the army under Mohammed Khan attacked the British entrenchments on three sides, in the hope of overwhelming their defenders. While the assault was proceeding, General Roberts developed a counter attack, and with the combined assistance of artillery and cavalry, of which the "enemy" had none, he defeated the Afghans with great slaughter. In fact, many of the warlike tribes who swelled the heterogeneous Afghan army dispersed to their homes. On the following day—Christmas-day—General Gough arrived at Sherpur, and, as the result of these military successes, General Roberts has reoccupied the Bala Hissar, and the malcontent Afghan troops have evacuated Cabul. The Commander-in-chief was preparing to follow up his advantages, but a heavy fall of snow has put a stop to military operations for the present, and the native Indian troops were suffering severely from the cold and a deficiency of warm clothing. It seems, however, that an expedition has been sent against the Kohistans and other tribes, who, it may be permissible to say, are fighting for their independence of a foreign power which does not commend itself to them, and who are treated by us as the bitterest foes.

What our troops are doing in that region with a view to establish on our frontier "a strong, a friendly, and an independent Afghanistan," as it has been said in what seems like mocking language by a Cabinet Minister, is revealed by each succeeding mail, and to some extent reflected in the timely and scathing appeal of the Peace Society to the people of the United Kingdom, which is adapted to make many honourable minded Englishmen blush with shame. Here is a sample of the terrible indictments against our troops—or, rather, say, those who direct their movements, and those who sent them to Afghanistan to subdue its high-spirited population: "We read of village after village being burnt on the flimsiest pretexts, with their stores of grain and fodder, and all the inhabitants—including, of course, women, and children, the aged, the sick, and the dying—turned out on the bare mountain side, without food or shelter, and that at a time when we are told by the perpetrators of these acts 'the cold was intense, the ground being white with the frozen sleet, and the water freezing in our tents.'" Such is a sample of the outrages committed in the name of this great nation, and the Peace Society reasonably asks Englishmen whether they are willing that their countrymen and fellow-subjects should be degraded and brutalised by practices which are as opposed to the usages of civilised nations as they are to the dictates of common humanity.

The news from the Cape comes down to as late a date as December 29, thanks to the successful completion of the last section of the Eastern and South African telegraph cable. We now learn that the troublesome Kaffir chieftain, Secocoeni, has been captured, after the destruction of his stronghold, and is a captive in the hands of Sir Garnet Wolseley. He has been taken to Pretoria, and his overthrow and presence in the Transvaal has subdued the rebellious tendencies of the Boers, whose threats of insurrection have evaporated, though their discontent at being annexed to the British dominions is as rife as ever.

The new French Cabinet has at length, and with no little difficulty, been constituted. M. de Freycinet, who received full powers from President Grevy, found it impossible to retain the services of M. Waddington, who, with M. Leon Say, definitely declined to belong to a Ministry based on a more advanced policy than the Left Centre could sanction. The new Prime Minister is himself an advanced Liberal, and his four new colleagues, MM. Cazot, Magnin, Varroy, and General Farre, belong to the same party, and are, in fact, the adherents of M. Gambetta, whose interview with the President on Sunday last smoothed the way for their accession to office. There is no doubt that the Cabinet as reconstituted will more adequately represent the opinions of the heterogeneous majority in the Chamber of Deputies than the retiring Ministers, and their policy will correspond with these personal changes. According to the *République Française*, it ought to be the aim of the new Government, as representing the pure Left, to reduce the enemies of the Republic to powerlessness; to effect a final purification of the public service; to satisfy public opinion by not allowing the magistracy to entrench itself any longer in an unjustifiable immovability; and to put an end to the illegal action of the clergy by a vigorous enforcement of the Concordat, and, if necessary, of the Penal Code. This is a very decided programme. Time will show whether M. de Freycinet's Cabinet will conciliate or repel popular support, and manage the undisciplined Chamber of Deputies. M. Gambetta's followers are now in power, the Liberal leader preferring to hold himself free till 1881, when M. Grevy *may* retire, and the present Parliament *must* be dissolved.

The new year opens with favourable reports from St. Petersburg. It is stated that the Imperial Government have made overtures to the British Cabinet with a view to bring about a distinct understanding in a pacific sense, based upon the mutual recognition of a line of demarcation in Central Asia, between the territorial interests of the two Powers. What the response has been on the part of our Government is not known, but we may conclude that Lord Salisbury's policy of suspicion will not readily be abandoned.

A remarkable struggle, arising out of the Cuban slavery problem, is going on in Madrid. It will be remembered that Marshal Campos, who ought to know what is best for that unmanageable colony, proposed a Bill for the abolition of slavery, which was strongly opposed by the Conservatives in alliance with the planter interest. The Marshal was obliged to retire, and Senor Canovas, who succeeded him, wantonly insulted the Liberal minority in the Lower House, but has managed to pass a delusive measure in favour of gradual emancipation in the Upper House by a majority of 134 to 14 votes—its opponents for the most part holding aloof. The Cortes having been adjourned, the question remains for the present in suspense. It seems, however, that to a great extent public opinion in Spain runs not only against the Ministry, but against King Alphonso, whose recent marriage is far from popular. The young Sovereign, who is not devoid of good qualities, may weather the storm. Yet it is possible that 1880 may witness another of those revolutions brought about by military agency, which have disquieted, without pro-

moting, the prosperity of the Spanish Peninsula. An attempt upon the lives of the KING and QUEEN was made on Tuesday last by an assassin named GONZALEZ, who fired two pistol shots at the royal carriage, fortunately without injury to any one. The perpetrator of this outrage, who is about 19 years of age, was immediately arrested; he confessed his crime, and said it was premeditated. Three persons have been since arrested on suspicion of being accomplices. The attack has excited general indignation in Madrid.

The presentations made to Mr. GLADSTONE at Hawarden on Monday last, on his seventieth birthday, and the vigorous and admirable political speech with which he favoured the deputation, will make the public at large, and the Liberal party in particular, all the more regret some ominous references made by the right hon. gentleman as to the future. In acknowledging an address from the National Labour League, Mr. GLADSTONE expresses a hope that the day is near when he may fairly claim to rest from the labours of political contention, and that he may be able to claim his title to retirement after having assisted in the overthrow of the dishonouring and disturbing system of government under which the nation at present so greatly suffers. No one can deny that the greatest of the Liberal leaders—for such he must still be regarded—puts in a claim which, under ordinary circumstances, would be irresistible, but to which the nation, especially after Mr. GLADSTONE'S recent tour in Scotland, would yield with extreme reluctance. It is impossible to contemplate without a revulsion of feeling the abrupt close of his great career in the event of a Liberal victory at the General Election; and, unless failing health should require it, we cannot believe in such a political calamity.

The late Sheffield election has been a fruitful topic of public discussion, and the further light that has been thrown upon it is very far from indicating that it was a "moral victory" for the Conservatives. In the first place, it cannot be said that Mr. WADDY'S success was due solely to the Irish vote. The Roman Catholics, which include nearly all the Home Rulers, number some 1,800 on the register, and there is pretty clear proof that a considerable proportion of them yielded to the violent anti-Protestant appeals made to them by Mr. ELLISON, the Duke of NORFOLK'S agent, and voted for Mr. STUART WORTLEY. With the exception of the Home Rulers, Mr. WADDY received the solid vote of the Liberals of Sheffield, and it is to be remembered that an aggregate of 14,650 electors gave him their support and carried him in. But it is said that Mr. WORTLEY was the candidate of the "rational" and "patriotic" party. But did his 13,500 supporters intend to back up the Government and their foreign policy? Amongst them were 1,800 publicans—to say nothing of their adherents—who agreed to "sink all politics" and vote for Mr. WORTLEY as "the friend of the trade." Then there were some 2,000 Tichbornites who were won over to the Tory side by the opportune concession by the ATTORNEY-GENERAL of the writ of error. Added to these were the Roebuckites, who were influenced not less by local than public considerations. Now if it be said on the one side that Mr. WADDY owes his seat to the 1,500 Home Rulers, we must, on the other, deduct the motley electors—publicans, Tichbornites, and Roebuckites; and we thus arrive at the fair conclusion that the Liberal party, as such, gained a substantial and decisive victory in Sheffield; or, as Mr. A. M. SULLIVAN, M.P., succinctly puts it: "If the striking-out process is all right, why should not Mr. WADDY say, 'Strike out the Roebuckites, Ortonites, publicans, and Ellisonites, and the Tories are beaten by 6,300 votes?'" Mr. WORTLEY may vaunt that he intends yet to win a seat for Sheffield, and the "residuum" may be with him "to a dreg," but all the light thrown upon the late contest suggests that, at the ensuing General Elections, Messrs. MUNDELLA and WADDY will be triumphantly returned.

SPIRIT OF THE PRESS.

THE IRISH CHURCH SURPLUS.

THE *Pall Mall Gazette* is of opinion that the needs of the Western districts of Ireland during the present winter will be such as to overtax the ordinary machinery of local relief, and to furnish a strong case for supplementing its operation by extraneous means. The objection that to apply the Irish Church Surplus to this purpose without the consent of Parliament—"a consent certain to be granted"—is dismissed as "absolutely frivolous." The second objection, founded on the proviso that the fund shall not be applied in any such manner as "to cancel or impair the obligations now attached to property under the Acts for the relief of the poor," is met by the argument that the contributions of private benevolence must have precisely the same effect, and that neither should be regarded as in substitution, so much as in aid of obligations already discharged up to the full limits to which it is possible or economically expedient to impose them. The fact that these unconvincing arguments have been urged tends rather to show that neither political party is prepared to forego the advantage which any possessions of power, present or future, may derive from having this surplus at their disposal. The Conservative has an eye perhaps to the possibility of his again requiring to resort to it for the satisfaction of Catholic demands in the matter of education; the Radical, it may be, has visions of some magnificent agrarian experiment which the Irish Church Surplus might, in his future day of power, enable him to attempt. The demoralisation of public life witnessed in connection with this pernicious struggle explains the feelings of those who have been wont to say that the best thing to do with the Irish Church Surplus would be to sink it to the bottom of the Atlantic. Better so than that English parties should compete for the power of employing it either to buy up the Irish priest or to buy off the Irish agitator.

THE FALSIFIED PREDICTIONS OF THE GOVERNMENT.

The *Spectator* says that nothing which its antagonists have ever said of the Government can afford to its friends more unpleasant food for reflection than the false anticipations to which the various members have from time to time deliberately committed themselves, proving that, one and all, they had been living in a fool's paradise. The renewal by Lord Beaconsfield on the 10th of November of his boast of having strengthened and secured the North-Western frontier of India suggests either that he is incompetent to understand the most glaring lessons conveyed by the history of a great Oriental State, or that he was deliberately misleading the people he was bound to guide. The optimism of Sir Stafford Northcote, who has followed his leader with needless and almost stupid fidelity, seemed to be almost more fatuous than obstinate. He might as well have told his audience that the thaw which had occurred, "though it might modify in some small details" the provisions for a great skating match, yet did not affect the principles of the arrangement, as to make the declaration which he did in regard to the Treaty of Gundamuck. The events which have recently occurred in Afghanistan make no difference but this,—that there is no friendly ruler of Afghanistan to make the treaty with; that the ruler with whom that treaty was made is a captive in India; that "the happy state of affairs" to be brought about which is to make Afghanistan "strong," "friendly," and "independent," must now be delayed till our soldiers shall have stopped burning Afghan villages and hanging Afghan priests, and shall begin swearing friendship with them, building up again the dominion of their chiefs, and persuading the rest of the world to forget that for the last year we have done nothing but oppress and humiliate them. Lord Salisbury and Lord Cranbrook were not behind their colleagues. In fact, from the Under-Secretary for India upwards to the Prime Minister, it is impossible to find in the civilised world a group of statesmen prophesying smooth things so glibly and so ignorantly, and adhering to their false predictions with so imbecile an obstinacy, in the face of the most adverse blows of fate. Are these the men by whom the country is really willing to be guided in the time to come?

THE WAR IN AFGHANISTAN.

The *Daily News* says recent successes of the British forces have probably resulted in such a dispersal of the clansmen that the attempt to overwhelm the garrison at Cabul will not be renewed for some time. But the evils of want of definite policy on the part of the Government have been manifest in many directions, and now we hear of complaints from the forces at Jagdallah of deficiency in the provision of tents and warm winter clothing, although snow has already fallen, and an exceptionally severe winter is predicted. The Indian Government were not prepared for a new expedition into Afghanistan, because they were convinced that it would not be necessary. They were fortified in their own wisdom against all warnings that Sir F. Roberts's occupation of the country would not be left undisputed throughout the winter. It is the old story of "tranquillity reigning in Afghanistan" by the orders of the Governor-General of India, and of these orders being disobeyed by the people whom they concerned. It was the Viceroy's pleasure that the occupation of the country should be peaceful and undisputed; and our forces were insufficiently prepared for the opposite contingency, not because he was afraid of the economists, but because he had too much confidence in his own judgment or in the judgment of his advisers, and that judgment was wrong.

THE WINTER ART EXHIBITIONS.

As we purpose from time to time to give a fair place to artistic considerations, the Winter Exhibitions will come into our first art criticism. Instead of dealing, however, with the leading merits or demerits of a few pictures, we desire to give such a review of the whole as may induce more of our readers to visit the Galleries, and to make use of our notice as a friendly companion on their way. Every year interest in art is on the increase in England, and it is refreshing to know that England is raising up a great school of her own, more especially in water-colour drawing.

We take first in our review the Grosvenor Gallery, which, if we may presume to say so, represents "modern society" in its art taste, alike in its faults and virtues. We should characterise it as the home of true genius, a little too conscious here and there of its genius, and a little too much inclined to give dash and daring a too prominent place. But these are but occasional faults, and even they lean to virtue's side—for the Grosvenor is the enemy of all servile copyisms and laboured imbecilities. It is, in one word, the Society Art Journal, representing art in its purest type. Last year it was well worthy of a special visit, if it were only to see those two masterpieces of H. Herkomer, A.R.A., the likeness of "Tennyson," and "Life, Light, and Melody." This year Mr. Herkomer has two pictures, 85, "A Descendant of the Romans," full of massive strength and magnificent colouring, and 248, "A Study of Sunlight," a rough sketch of a man's face, with a very daring handling. It requires consummate knowledge to do it so well. Joseph Israels has some fine specimens of work in 27, "Portrait of the artist Van Witsen," 10, "A Happy Home," and, best of all, 16, "Left Alone," a little wooden enclosure in a room, which serves for a bedstead, where a woman sits by her dead husband. There is a subdued colouring in the work, and a quiet reverence in the handling which constitute it a noble painting. L. Aflma Tadema, R.A., has 13, "Amateurs," which is full of quality, though only a slight work, whilst his sketches are well worth studying; indeed, in relation to sketches, the Gallery is most interesting, E. J. Poynter, R.A., J. F. Watts, R.A., Sir F. Leighton, P.R.A., E. Burne-Jones, A. Legros, H. S. Marks, R.A., and J. E. Millais, R.A., being well represented. The latter has 311, 312, 313, 314—four illustrations to "Barry Lyndon," showing most delicate detail, and yet ease of power. All students will pay special attention to these studies; also Fairfax Murray's sketch, 461, of "The Sisters."

Exquisite truth and purity in flower drawing is to be seen in Mrs. Duffield's pictures, and 119, "The First Touch of Autumn," by E. Wake Cooke, shows how its magic wand is smiting nature into gold. F. Goodall, R.A., in 128, "Hannah's Vow," has painted the child with a fine conception of purity, and with great simplicity. The commingling of this world and the next, in 115, "Selner seeing the spirit of his dead wife playing on her harp," is not at all to our taste in subject, but is undeniably clever. Near to it, 117, "An Autumn Afternoon in North Wales," by E. M. Wimperis, is full of lovely mountain lights and shadows, a most unwearying picture to live with. 87, G. Lucas, "The Road to the Mill," is somewhat monotonous, but has a glorious foreground. Townley Green paints well, and so does E. J. Du Chatell, and here let me say that *his style*—rough, broad, bold, impressive—is being widely developed just now, *vide* Miss Clara Montalba and Jules Lessore; in the latter case note 89, "Caulking," and see how strong and seaworthy the boats have been made. J. Orrock is always excellent. 125, "Shrimpers," and 129, "On the East Coast," are full of depth and distance, and, David Cox-like power. 127, by W. Bright Morris, has good worn colour in the old man's cloak. 39, "A Bargain," by Ph. Ladée, one poor woman buying of another, is good and thorough work. Truth is first here, and not effect. We note with pleasure that 34, "The Embroideress," by Albert Neuhüys, is free from all affectation of extreme purity, and moves only a healthy, and not a morbid, sensibility, which is true also of 11, "The Seamstress," by A. Artz; the countenance here is finely drawn and soberly coloured. 49, G. Henkes, "A Tea Party," four old ladies taking tea in an arbour has character in all the faces and figures; the landscape part is not so true as it might be. Miss Alice Havers has, in 131, "Goosey, Goosey Gander," drawn a girl well—not a young lady-girl, but a good country lassie's face, and the broken "Common" is excellent. Lennard Lewis, in 143, "The Gossips' Corner—Dinan," has done a Prout-like picture, and is reaching a high standard in this school of drawing. 147, "Taking it Easy—Pont-Aven," is full of the ease of a true artist's power. Capital work is 244, by C. Green, "The Print Collector." Look at the tone—so real and true of the print! Miss Alice Squire is destined to reach a position equal, in some respects, to Mrs. Allingham. Her work is not *quite* as free, but it is very fine (not finical), and the faces are very fair in expression. 238, "The Farm Girl," is a lovely little bit, and 172, "A Primrose Bank," is a gem.

We can only mention some remaining pictures. We have noted 168, by J. H. Mole, a picture full of the summer softness of Bettws-y-coed; 170, "The Orchard," by Townley Green; 184, "Tintageux," by Walter Severn. Notice the transparency of the sea and the crispness of the atmosphere.

We have remarked on bold handling. If any one wants to see, by force of contrast, elaborate detail and painting as on ivory, note 203, "Death of Edward the Martyr." The horses are too like circus horses. The same in style is by the same artist, 250.

Other notable pictures are: E. J. Brewtnall, 133, "Summer Afternoon;" J. Syer (ever good), 114, "Scene on the Conway." Finally, see 64, "Y Carn," the rock above Lake Idwall, by Joseph Knight, and you will note standing grasses, soft yet stiff, and bits of broom or heather, and exquisite mountain mist. Much more might be said in criticising here and there haste and imperfection, but I leave that to others. We are tired now, so take a farewell look at the appropriate picture by F. S. J. Meulen, "Going Home." It remains only to add that Sir Coutts Lindsay, Bart., is not only a true patron of art, but has contributed some most able studies, which do not suffer even by contrast with the R.A. exhibition; whilst Lady Lindsay, in 121, "A Child of the South," is admirable alike in drawing and colour.

The next visit we pay is to the Old Water Colour Society, which has its abode at 5A, Pall Mall East, and is presided over by Sir John Gilbert, R.A., and contributed to by Her Royal Highness the Princess Louise, Marchioness of Lorne, two of whose pictures, 158, "Laril, a half-bred Indian Boatman," and 408, "View of Woods in Rosneath, Dumbartonshire," are true in colour and clever in drawing, with an entire absence of pretence or falsehood. A very delightful opportunity is afforded of studying Mrs. Allingham's thirteen contributions; they are the perfection of a certain style which unites finish with life and expression; the tiniest faces are never doll-like, but full of native simplicity, and the landscape always has a character of its own. 144, "The Goat Carriage," and 173, "On the Beach—Dover," 204, "In the Hayloft," 365, "Hop-tying—Kent," alike illustrate this. L. Alma Tadema, R.A. has only one picture, 356, "An Old Bachelor," but it is full of a master's touch. Thomas Danby's works should be carefully studied, as they reveal the ease of a long and well-cultivated power, that gives effect by truth, and not by mere mannerism. His water-courses are the finest for reflecting true lights and shadows and all the delicate greys and purples of mountainous river scenery that I know, all the work done being so beautifully sincere, so quietly impressive. Special attention may be called to H. M. Marshall's work. Study the wonderful power in "Low Tide—Whitby," to learn what excellent lights and distances our modern water-colourists are able to produce. Paul Naftel's work is unique. Note 52, "Golden Leaves," and 53, "On the

Llagroy." Years ago his delicately-tinted forest leaves and the palpitating colours in his avenues made us expect much from him. No. 6, "Wayfarers," by Arthur H. Marsh, is a touching picture, not morbidly so, as too many of such portraitures are. R. Thorne Waite has done perhaps the best work in the exhibition this year. We advise special notice of Walter Duncan, H. P. Riviere, Paul J. Naftel, T. P. Jackson, and A. T. Newton, for our space is filled whilst we yet are only beginning this Gallery. We hope to refer to it again when we take up the Water Colour Institute, for which we have no time now, and can only close with Mr. Ruskin's own words: "We cannot say that a painter is great because he paints boldly, or paints delicately; because he generalises or particularises; because he loves detail, or because he disdains it. He is great if by any of these means he has laid open noble truths or aroused noble emotions. It does not matter whether he paints the petals of a rose or the chasms of a precipice, so that love of admiration attend him as he labours and wait for ever on his work."

W. M. S.

THE GENERAL ELECTION.

THE following most useful paper is about to be issued by the Electoral Committee of "The Liberation Society" among its supporters throughout the country:—

HINTS TO ELECTORS IN REGARD TO ECCLESIASTICAL QUESTIONS.

"The most urgent question to be decided at the coming General Election, no doubt is—Shall the present Government be ejected from office? And all Liberals are agreed in replying—Yes!—on the ground that both the foreign and domestic policy of the Government has been dangerous to the best interests of the country. It does not, however, follow that this is the only question which electors should discuss in prospect of a dissolution; while it would be short-sighted policy to allow another Liberal Government to come into office without knowing the mind of the country on the important domestic questions which the Conservative Government are charged with neglecting. If the next Parliament is to attend to home matters, they should be pressed on the notice of candidates; for at a General Election the people are imperatively called upon to speak their minds on the subjects with which Parliament must, sooner or later, deal. And if electoral reform, the land laws, the liquor laws, county government, and such like subjects are discussed, is nothing practical to be said or done in regard to the ecclesiastical questions which during the past six years have, next to foreign topics, excited more interest than any others? The friends of religious equality have for a long period worked incessantly, and successfully, to advance their principles, and this is the time for them to reap some fruit of their labours. If they keep silence now, they cannot expect a new House of Commons to pay much attention to their wishes.

"It is unnecessary that they should divide the Liberal party, of which they form an integral part. They have a right, and ought to exert their influence in the choice of candidates, where they have not been already chosen. They should support to the utmost the candidates whom they regard as satisfactory. When there are not candidates who come fully up to their requirements, they may instruct those who need instructing, and urge those who need urging. They have also a great opportunity of pressing upon their *fellow electors* the necessity for putting an end to the present relations of Church and State, so that injustice may no longer be done in the name of religion, and fair play may be given to all religious parties in the State. The Liberalism which would repress the free discussion of such questions is not worthy of the name. Therefore, let there be plain speaking on the part of electors, and let candidates be questioned, and, if needful, informed; so that no one who sits in the next Parliament may be able to assert that the electoral body showed indifference in regard to ecclesiastical subjects.

"The following brief statement of facts shows the present position of the several ecclesiastical questions which it is desirable to bring under the notice of candidates and constituencies:—

"1.—DISESTABLISHMENT OF THE CHURCH OF ENGLAND.

"Of all the national institutions the Church established by law is that which most closely affects the great mass of the population. It is in possession of a large amount of national property. Its bishops sit in Parliament, and its clergy have exclusive privileges. It exerts great political and social influence, and *that influence is, for the most part, used in opposition to Liberal principles, and to the disadvantage of Nonconformists.* There is nothing else in the country which so divides the people, and so hinders changes which are necessary to promote their welfare.

"Nor does the Establishment of the Church of England work well for the Church itself; for what other Church is at this moment so distracted, so dissatisfied, and so much in need of thorough reform? Churchmen demand freedom—can they have it except on the same terms as other religious bodies? It is now admitted that the traffic in Church livings is scandalous—is it to be abolished, or only made a little less scandalous? It is admitted that the Public Worship Regulation Act has failed—what, if anything, is to take its place? Is the Prayer Book to be altered; and, if so, is it to be altered by Parliament; or by Convocation, in which the laity of England have no voice? These are only some of the questions which are agitating the minds of Churchmen, and while the Church continues to be established they cannot be ignored by politicians.

"No one doubts that great changes are needed in the Church, but is Parliament competent to make them? Ought the time of Parliament, which is so urgently needed for the secular affairs of the nation, to be consumed in vainly trying to manage the affairs of a Church? Let those who see clearly that the only way to give the Church liberty to reform itself and to do justice to Nonconformists is to disestablish and disendow it, and who also believe that such a change would remove a great obstacle to political and social improvement, do their utmost to promote the return of candidates who concur with them in their views, and who will seek to advance them in Parliament. Where candidates are unwilling to commit themselves to a policy of disestablishment *in England*, satisfactory pledge in regard to the other less extensive changes hereafter named may be reasonably insisted upon as a condition of support.

"2.—DISESTABLISHMENT OF THE SCOTTISH CHURCH.

"Candidates who hesitate to disestablish the English Church may, nevertheless, reasonably be urged to vote for the disestablishment of the Church of Scotland. In Edinburgh it is in a minority of *one-sixth*; in Glasgow, of *one-twentieth*; and in other large towns it is in the same position. In the Highlands it is still weaker; its churches being nearly empty; while those of the Free and other Churches are well attended. The people have left the Establishment, which, nevertheless, has a revenue from the public sources of above £300,000 a year; some of which is wasted on ministers with only nominal congregations. The Act for abolishing patronage having given congregations the right of choosing their ministers, the congregations should now support as well as choose them. The Act was intended by the (Conservative) Government to strengthen the Establishment, by promoting secessions from other Presbyterian churches. It has had the effect of uniting those churches in a demand for the disestablishment of what is now the Church of Scotland only in name. This led Lord Hartington to declare (in November, 1877) that 'when the time comes that Scotch opinion shall be fully formed on the subject, the Liberal party in England will do its best to give effect to that opinion.' Mr. Gladstone has also indicated his view of the practical character of the question by declaring (November, 1879) that it is one to be determined by the Scottish people; and it is highly probable their views on the subject will be shown by the return, at the next election, of a decisive majority of members pledged to the policy of disestablishment.

"Every Liberal candidate in England should therefore be asked:—'*Will you vote for the disestablishment of the Church of Scotland?*' Or, if the question be objected to in that form, it may be put thus:—'*Do you agree with Lord Hartington that, when the majority of the Scottish people express, through their representatives, their wish that their Church should be disestablished, the Liberal party shou'd comply with their wish?*'

"3.—THE BURIALS QUESTION.

"As the burials question has been agitated for a quarter of a century, everybody now admits that it ought to be settled. In 1877 the present Government proposed to settle it; but because the House of Lords inserted in their Bill a clause permitting such burial services as relatives might prefer, they abandoned it. They were, in fact, afraid of the Established clergy, 13,770 of whom protested against anybody but themselves officiating in the parish churchyards! Since then the Government have helped to carry a very foolish and unworkable measure (The Public Health Act 1875, Amendment (Interments) Act); which has made the burial laws more confused than before. There are above 12,000 churchyards now in use, and the majority of these will suffice for the wants of all the parishioners for many years to come. To close them and to provide in their place cemeteries, with consecrated and unconsecrated ground and chapels, would inflict unnecessary burdens on the ratepayers, as well as outrage public feeling; however much it might gratify a narrow-minded sectarianism. A Liberal Government must take the question in hand, and deal with it in a decisive manner. And there is but one way of doing so, and that is, *by abolishing all legal distinctions between consecrated and unconsecrated ground, both in churchyards and parochial cemeteries, and by allowing such services as the survivors of deceased persons may desire.*

"All candidates, whether Liberals or Conservatives, should, therefore, be asked:—'*Will you allow of equal burial rights to all parties in all parochial burial places?*'

"4.—THE IRISH UNIVERSITY QUESTION.

"Although an Act has been passed authorising the creation of a new University in Ireland, the University has yet to be created. When it comes into existence, the senate will have to frame a scheme for the working of the University, and for the granting of fellowships, scholarships, and other prizes to successful students. The scheme will have to receive the sanction of Parliament, and on that scheme will depend the real character of the University. The University will be professedly secular, as well as unsectarian; but the prelates of the Roman Catholic Church, and their adherents in Parliament, declare that they will not be satisfied until their colleges, which generally are purely denominational, receive support from the State. As a large proportion of the senate will be members of that Church, there is ground for the apprehension that the University will be worked in the interest of sectarian colleges rather than in the interest of University education. By abolishing the Irish Establishment, the Maynooth Grant, and the *Regium Donum*, as well as ecclesiastical tests in the University of Dublin, the State has abandoned the support of religion of any kind in Ireland, and that support ought not to be in any way renewed.

"Candidates should therefore be asked:—'*Will you oppose all proposals which will tend to make the new Irish University a means of promoting sectarian education—whether Roman Catholic or Protestant?*'

*** "Notwithstanding that the Irish Church Act enacted that the surplus property of the Irish Church should be applied to the relief of unavoidable calamity and suffering, Parliament has, at the instance of the present Government, voted £1,000,000 for Intermediate Education in Ireland, and £1,300,000 for the benefit of the Irish School Teachers, from the surplus. The curates and minor incumbents of the Irish Church now demand further compensation; and, unless resistance be offered, the whole of the surplus will be applied to ecclesiastical, or quasi-ecclesiastical, instead of to unsectarian purposes.

"5.—RELIGIOUS EQUALITY AT THE UNIVERSITIES, ETC.

"Although Nonconformists are now admitted to the national Universities, and enjoy many of the rights and advantages formerly possessed only by Episcopalians, religious equality has not yet been completely secured. The headships of Colleges and the fellowships are, in a large number of cases, unjustly restricted to clergymen of the Church of England. The measures passed for throwing open the Universities to all classes, without distinction of sect, are also defective in other respects, and require to be amended. Neither do the Acts for the management of endowed schools, or the administration of those Acts, do full justice to Nonconformists.

"Another important practical question for candidates, is:—'*Will you support measures for securing complete religious equality in Universities and Endowed Schools?*'

"6.—ECCLESIASTICAL GRANTS IN THE COLONIES.

"In all the colonies which possess independent legislatures, as well as in some of the Crown-governed colonies, grants of public money for ecclesiastical purposes have been discontinued. But the heathen population of India are taxed to the extent of £146,000 a year to support bishops and clergymen belonging to the Church of England! Although the natives are ground down by taxation, and the finances of India are almost in a state of bankruptcy, about *twenty-four shillings a head* per annum is paid for the religious ministrations of a handful of Christian people who are well able to pay for themselves. The Established Church of Scotland also receives from the Indian Government £12,097, and Roman Catholics £16,242 per annum. A total of £182,913 is thus paid out of the taxes of India to maintain a religion opposed to that of the people of India; and that in spite of the Queen's Proclamation, which solemnly declared that 'firmly relying ourselves on the truth of Christianity, . . . we disclaim alike the right and the desire to force our convictions on any of our subjects.'

"The same gross injustice is inflicted in Ceylon, where 2,400,000 Buddhists, Hindus, Mohammedans, Roman Catholics, and Protestants of various denominations, have to pay £14,000 a year to an Anglican bishop and his staff, who minister to the wants of 15,000 persons. The Presbyterians also receive grants from the Ceylon revenues. Again and again has the English Colonial Office been urged to abolish the system; but it has refused to do so, and at this moment the ecclesiastical affairs of the colony are in confusion, and the natives are in a state of great irritation.

"In British Guiana there are similar grants to Anglicans, Presbyterians, Wesleyans, and Roman Catholics, and there are also small ecclesiastical grants in some other colonies.

"There is no reason why the policy which has been adopted in other colonies should not be adopted in India and Ceylon, in British Guiana, and in any other dependency where ecclesiastical grants still exist.

"Let candidates therefore be asked:—'*Will you support the discontinuance of the ecclesiastical grants in India, Ceylon, and other colonies?*'"

"Publications containing full information relative to the foregoing, and other ecclesiastical topics, may be obtained free by addressing, 'The Secretaries, 2, Serjeants' Inn, Fleet-street, London.' Also, 'A Record of the Votes of Members of Parliament on ecclesiastical questions in the sessions of 1874-1879.'"

A YEAR'S LESSONS.

(From the *Liberator*, January.)

ANOTHER year has gone, and not one Act of a just or beneficial character to relieve disabilities or to enlarge the people's liberties has been passed. The Government has maintained the reputation of all the Conservative Governments in the history of this country. It has stolidly resisted every proposal of reform, and there can be no doubt that, so long as it remains in office, the religious liberties of the country will receive no further extension. The privileged will remain privileged, and the despoiled will continue to be despoiled. The supremacy of one sect will be upheld, and, if possible, strengthened; and the claims of all others will be utterly disregarded.

Perhaps it is desirable that we should pass through a period such as the present. We may not be conscious of defective purposes, or of want of enthusiasm, or of relaxed energies; but it is as notorious that repeated successes are often followed by these symptoms as it is that temporary checks serve to brace the moral nature. It is very possible, nay, very probable, that we are now being braced up for some greater struggle than any that we have anticipated. The work before us may be, in some of its aspects, of a more gigantic character than even we, who know something of it, have imagined. Or, if this be not the case, it is possible that our strength might not have been equal to what has yet to be done, and that we have been sent some years of waiting in order that our faith may be tried and our strength renewed. Firmer resolution and greater effort come of such discipline; so that, when at last the victory shall be won, it will be far more decisive in character than it would otherwise have been.

One thing we know—we cannot have long to wait for the final issue. Every year brings it visibly nearer; for every year not only adds to the force arrayed against all privileges, but gives also light and knowledge to our opponents. A little time ago, and it would have been morally impossible for a bishop to have denounced all persecution in such language as the Bishop of Winchester used at the Swansea Church Congress. A little time ago, and it would have been equally impossible for any bishop to have expressed such opinions concerning consecration and divided cemeteries as have been recently quoted in these columns. The Church, in fact, cannot help being influenced by opinion outside her borders. If the nation be lifted up, it must be lifted up with it. If larger views of the character of Christianity, and of the nature of spiritual laws, or the reign of Christ's kingdom upon earth, are generally entertained, they are sure to find their way, in some degree, even to hearts that have appeared to us to be utterly unprepared for them. Let us be sure that they are finding their way now, and that, often almost unconsciously to themselves, allies are being prepared for us, of whom, at present, we can have no knowledge. See what has been done! See what growth there has been in our own time! That growth has been, as in all physical nature, so in moral, not by great leaps, but little by little, and day by day. When we come to reckon up the service of each year in the attainment of religious equality, it may be found that the work of 1879 has been not the least, but possibly the greatest and the best.

We enter upon the year 1880 ready, we hope, for any work in the liberation of the Christian religion that it may be given us to do. It is a grand cause—one of the greatest that has ever been committed to man. It needs what every other effort in the direction of human progress has needed—unwavering faith and untiring action. Let not any one of us who has committed himself to it be found wanting in these, for, to be wanting in these is to be wanting in all. We can see plenty of work before us. Whenever it comes, and whatever may be its character, let every man be ready and willing.

SOME attractively designed and admirably coloured chromo-lithographs, on card 24 by 19 inches, are in course of issue by the Advertising Art Agency, 87, Milton-street, E.C., whose advertisement appears in another column. They consist of Scripture texts enclosed in floral wreaths, described as the Lily, the Rose, and the Hawthorn groups, from the prominence given to those blossoms in the respective floral arrangements.

MR. LEATHAM, M.P., ON NONCONFORMITY.

MR. E. A. LEATHAM, M.P., opened a Primitive Methodist chapel at Miserden, Gloucestershire, close to his seat, on Friday last, and in the course of the evening meeting made the following speech:—My good friends and neighbours,—It has been your kind wish that I should occupy this chair to-night, and I account it not only a pleasure but a privilege to do so. The handsome building which was opened for Divine worship this morning is both an ornament and a credit to the village. I rejoice to think that at last we have put away the reproach, that, although Nonconformity is so strong in this parish, it has hitherto had no proper place assigned to it for the worship of Almighty God; and I rejoice especially that it has fallen to my lot to be of some little use to you in this respect. Indeed, I can now quite comprehend the moral position of those landowners who, when they are urged to grant a site for a chapel, decline to do so, and virtually tell the people that if they wish to worship God they may come to church. I think that those who thus act incur a very serious responsibility, and expose themselves to a very grave condemnation, for they constitute themselves the judges of other men's consciences. Now, if there be one thing hallowed upon earth, it is the communion of the soul with the Maker; and if there be one spot upon which it is a trespass and an intrusion for others to tread, it is the sacred enclosure in a man's life in which his spirit walks with God. To his own Master each man standeth or falleth; and to prescribe a particular creed or a particular ritual is to say "you must either worship in my fashion or not at all," and is a piece of spiritual tyranny which savours of the days of Bloody Queen Mary. (Loud cheers.) It has its origin in that intolerance which is only a feeble and meaner form of the spirit of persecution, and if its surroundings had been those of three centuries ago, it would probably have sent its victims to the stake. (Cheers.) Now it is necessary to speak thus plainly, because many well-meaning people who would be shocked to find themselves branded as persecutors, and classed with those who burned Bishop Hooper at Gloucester, are doing a vast amount of real persecution under much milder and more specious names. (Cheers.) The man who says "Thou shalt suffer," and the man who says "Thou shalt not enjoy," are own brothers in principle and spirit. It is not the fashion now-a-days to burn people to death because they do not share our particular religious opinions, nor yet to send them to prison because they will persist in worshipping in places other than those consecrated by the Established Church; but it is still the fashion, I fear, in many parts of this country, to do everything in your power to prevent Dissenters from getting a foothold in your parishes—it is still the fashion to deny them a plot of ground upon which they may build a chapel and offer praise and prayer to the Most High; and it is still the fashion all over England, upon particular days of the year, to minister to all this intolerance and all this spiritual self-conceit by the public recital of a creed which appears to me and many others blasphemously to limit the grace of God, and lays down the conditions of salvation in terms which I scarcely know whether to describe as a specification or as a conundrum. (Cheers.) I do not propose to dwell upon those differences of opinion which stand as a barrier between the Church and Nonconformity. It is enough for my present purpose that they exist, and that there are just as many good men upon our side of the barrier as there are upon the other. Our position is that the good men who are upon our side of the barrier ought to be treated with just as much consideration as the good men who are upon the other; that there should be no difference in their religious status, or their social status, by reason of their religious opinions; and we have built this chapel, not only as a convenient place for Nonconformist worship, but as a standing protest against the doctrine that there is any special safety or peculiar sanctity in any one creed or church. (Cheers.) Indeed, you are aware that in giving facilities for the erection of this chapel, I asked for only one condition, and it was this: that although the Primitive Methodists are the builders and source of this chapel, your pulpit should be held open to the ministers of every Christian Church. For my own part, I trust that the liberty which you thus offer to others will be largely appreciated and accepted, and that I shall hear Wesleyans, and Baptists, and Congregationalists all preach at Miserden; and I do not despair of seeing the day when clergymen of the Church, not those Established perhaps, by law, or in anything except in righteousness and the love and fear of God, shall mount those steps and preach to us from the text, "And there shall be one fold and one shepherd." (Loud cheers.) And this leads me, before I sit down, to say a few words about the feeling with which I hope that this chapel will be regarded in the village. Because Nonconformity has now received a public recognition which, unhappily, it has never before enjoyed, that is no reason why we who are Nonconformists should indulge in unseemly triumph, or why we who are Churchmen should act as though a slight had been passed upon us. So far as any little influence of mine extends, it is my intention to hold the balance justly and evenly between both. I desire to favour no man on account of his religious opinions. You all know that I am a Nonconformist, and a strong Nonconformist; but that I am a Nonconformist who is often seen at Church. I am not a Churchman for reasons which I am glad to say do not deprive me of the pleasure and profit of joining heartily in the ordinary services of the Church. I happen to belong to a family who, for seven generations, have not been Churchmen for similar reasons, and who, some generations ago, went joyfully to prison rather than violate those principles upon which their unworthy descendant has helped to build this chapel. (Cheers.) But though no Churchman, I am not blind to what is great, and excellent, and venerable, and glorious in the Church. I yield to no Churchman in my respect for the piety and learning of so many of her clergy and so many of her laity; or in my admiration of those exquisitely touching and beautiful forms through which she breathes from age to age her aspirations and her devotion. I look forward to the time when she shall stand strong in the strength of all these things, and and shake herself loose from the trammels of the State and the usurpations of some of her clergy. I look forward, also, to the time when Churchmen and Nonconformists shall kneel side by side with the loving conviction that however numerous may be the little varieties of opinion which tend to draw them asunder, yet infinitely stronger are those everlasting arms which are beneath and around each child of God, folding them all to the eternal bosom, and clasping them in the brotherhood of Christ. (Loud cheers.)

POLITICAL CONDITION OF FRANCE.

LETTER FROM DR. PRESSENSÉ.

WE have again reached the close of the year - the time when we balance our accounts, and endeavour to find out how we stand. I shall attempt, therefore, in this closing letter of 1879 to give your readers a bird's-eye view of the political position of France at the end of this eventful year.

In relation, first, to the Government, one very important point has been secured during this year—the re-establishment of harmony in the Legislature. On the one hand, the Senate gained a majority of thorough Republicans by the elections of January, 1879. On the other hand, the close of the Presidency of Marshal Macmahon—a man who was prepared to go any lengths short of the *coup d'état* for the subversion of our liberties—and the appointment in his place of a Republican so thoroughly proved and respected as M. Grévy, has removed all danger of conflict between the legislative and executive bodies. The monarchical factions have not been able to make any effectual demonstrations during the year. The Legitimists have contented themselves with drinking to the health of royalty, which is a harmless proceeding, not likely to resuscitate a dead cause; we can afford, therefore, to allow them to parade at pleasure their inoffensive banquets. Bonapartism has received a terrible blow in the death of the Prince Imperial, who had the advantage of being the representative recognised by all sections of the party. Undisturbed public tranquillity has reigned throughout the year in France. Not even a curious crowd gathered around when the Chambers returned to their old quarters in Paris, though sinister prophecies had declared that the very stones would cry out if the Parliament dared to remove from the majestic solitude of Versailles, "far estranged from maddening riot and the busy haunts of men." Lastly, in spite of the inclemency of the season, so unfavourable to agriculture, the national industry has continued to yield an excess on the imposts of more than a hundred and fifty million francs.

This is the favourable side of things. It would be yielding to a superficial optimism not to admit to ourselves that the medal has its reverse.

There does not seem to me any danger to be apprehended at present from the intrigues or conspiracies of the monarchical factions, although I am well aware that Prince Napoleon is putting forth prodigious efforts, not only among his own party, but throughout Europe, to assure his position as a pretender to the throne. His great aim at present is to efface the bad impression produced by his anti-clerical bitterness, which had expressed itself in positively virulent attacks upon the Catholic party. He shows now some inclination to amalgamate with that party. It is said, indeed, that he is trying to secure some encouragement from Pope Leo XIII. Intrigues like these, however, would be of little moment if the Republic were not compromising itself by its own mistakes. Its deadly enemies are never tired of applying to it M. Thiers' famous saying about the Empire after the Mexican folly:—"*Il n'y a plus une seule faute à commettre.*" (It has left no more mistakes to make.) These gloomy predictions, which their authors would very gladly help to fulfil, are absurdly exaggerated.

We are bound to admit, however, that complete victory has not been unattended with danger to the Republican party. Its most eager faction has not been able to restrain its impatience. Outside Parliament it has essayed the restoration of the Commune, to the unconcealed joy of the monarchists, who are never more satisfied than when they are able to raise before the country that which they call the red spectre, the scarecrow of that great social peril which has done such good service to the reactionary party. Within Parliament the group of the Extreme Left have been too free with their overtures to the survivors of the insurrection of the 18th of March, and have made the plenary amnesty a dangerous question, which outsiders have been very ready to turn to account. This faction has at its head capable and determined men. The other day, in the Chamber of Deputies, I heard the most distinguished orator of the party, M. Clémenceau, speaking on this very question of the amnesty. He is a type of orator altogether new among our French parliamentarians. His language is clear and cold as steel, without periphrasis and without rhetoric. Tempered with keenest irony, his words hit straight at the mark like a well-directed bullet. M. Clémenceau is the very organ needed by the Ultra-democratic party, who are determined to push everything to its furthest issues, and who aim, therefore, at the most radical solution of all questions. He is also a Positivist of the dry and narrow school, who allow no place for sentiment or idealisation, and who, believing in nothing beyond the earth, desire to set up at once social conditions of absolute equality. M. Clémenceau is not yet able to get the reins into his own hands, but he exercises, nevertheless, a great influence even in Parliament. He and his friends have certainly helped to prevent the Chamber of Deputies from gaining a Government majority sufficiently substantial to give force to the Waddington Ministry. That Ministry itself was also more or less divided. Besides, the monarchial minority of 110 votes is enough to make the position a false one, for by coalescing with the Extreme Left, it can at any time overthrow a moderate Cabinet, and thus frustrate the Government of the Republic. We are on the eve of the constitution of a new Ministry, composed in great part of the old elements. The great desideratum is that the policy determined on should be clear, decided, manly, and that the new Cabinet should be able to take the lead of the Republican Left. The misfortune is that the real leader of the Republican party, M. Gambetta, will not take office, but prefers to reserve himself for the future in his easy chair as President of the Chamber. This is a very serious hindrance, for he thus holds the position of a somewhat contemptuous protector of the various Ministries which succeed each other, and which are, as it were, the coins with which he plays. He is a sort of Warwick, only the maker not of kings but of ministries. It is most desirable that he should consent to accept the responsibility of the power which, as a matter of fact, he holds. In any case, the urgent necessity of the moment is that the Republican Government should assume more of the leadership of affairs, and should be less at the mercy of a composite majority which does not really know what it wants, and which interferes far too much with the administration.

It is well for us to face the fact that the hatred to our existing institutions is more bitter than ever. It is dangerously envenomed by religious, or rather clerical rancour. The contest with the Ultramontane party is as inevitable as it is perilous. It is the most difficult thing possible, in view of its perpetual agitations, to determine the precise point at which it is necessary to stop, under pain of transforming the just defence of society into a violation of the rights of conscience. The great debates which will commence early in the year on the famous Article VII., affecting the liberty of teaching, will arouse the passions of both parties. I shall keep your readers informed of the progress of this important discussion. It must be admitted that the Municipal Council of Paris, composed as it is of rigid Republicans, is doing all in its power to aggravate the danger, and to add bitterness to the discussion by its violent and precipitate measures against the religious schools and against the Church. Only the other day it took upon itself, on its own authority, to declare the suppression of the Budget for Public Worship by withdrawing all the subsidies which it is bound by law to furnish to the various Churches. It took this step on the following grounds:—That it is necessary *to strike a blow at the very foundation of religious schools, and to suppress superstition and belief in the supernatural.* Thus it would separate the Church from the State by the simple method of proclaiming an official atheism

I know that this illegal resolution is already cancelled by the Ministry of the Interior, but follies like these do incalculable mischief by the bitterness of feeling they engender. The spirit of party strife is even carried into the domain of charity in this terrible winter. The Conservatives refuse to give any subscriptions to the publicly organised relief administration. They have their own lists of poor people, and these lists are composed of the foes of the Republic. Thus does party enmity poison even the springs of charity and beneficence.

E. DE PRESSENSE.

A TESTIMONY FROM AN OPPONENT.

(FROM THE "STANDARD.")

MR. GLADSTONE yesterday (Monday) completed his seventieth year, and various presentations were made to him at Hawarden Castle in commemoration of the event. It is gratifying to learn that the right honourable gentleman is in excellent health, though a little too fatigued by his recent exertions in Scotland to be able to attend a demonstration which the Liberals of Liverpool had contemplated in his honour. Of recent years, however, we have had many notable proofs that health and strength for the performance of public duties are not confined to men on the right side of seventy. The present Prime Minister is one example, Lord Palmerston, who had exceeded that limit before he attained the highest honours, was another, and Mr. Gladstone himself is a third. For though he may not furnish another instance of a septuagenarian Premier, it will not be for want of the requisite energy and vitality. The proposed demonstration having been abandoned the Liverpool Liberal Association took advantage of the opportunity to present Mr. Gladstone with a splendid birthday gift, the offering being a casket, of which each separate panel is designed to represent some special phase or period of Mr. Gladstone's life. The whole is surmounted by a figure of Literature with a bust of Homer; but whether that is to be understood as indicating that Literature will crown Mr. Gladstone with more unfading laurels than Politics, it would be hazardous to venture an opinion. A retrospect of the last seventy years, indeed, shows Mr. Gladstone in such a great variety of characters that the designer's skill must have been severely taxed adequately to represent them all. From the time he left college to the present day there has hardly been a single great movement of the time with which his name has not been in some way connected. In his early manhood a staunch High Churchmen, a supporter of the Oxford revival, and a rigid asserter of the obligation on the part of the State to associate itself with, and to protect, the religion of the National Church; the inheritor and exponent of the Free-trade doctrines of Sir Robert Peel; the denouncer of the tyranny and the cruelties of the minor absolutisms of the Continent; the negotiator of our Commercial Treaty with France; and finally, when circumstances had made the question ripe for settlement, taking on himself to give effect to the popular sentiment which was adverse to the Irish Church, which was still more hostile to the system of purchase in the Army, which demanded a better system of education, and which begged the protection of the Ballot; Mr. Gladstone has played more parts in public life than any statesman within present memory, and has left a mark upon his country's history at a greater number of points than could possibly find place on the panels of the casket which the Liverpoor Liberals have tendered him. All these things has Mr. Gladstone done, and many more things has he written, and his latest phase of antagonism to Turkey and sympathy with the professions of Russia has been characterised by even greater vigour of invective and fervour of oratory than he exhibited at the age of five-and-twenty. He is a man of whom we may say, as Sir Robert Peel said of Lord Palmerston when condemning his policy most severely—that we are all proud of him. His varied accomplishments, his scholarship, his literature, his eloquence, his force of character, his purity of life, and his political exploits, if crossed by darker traits which remind us that he is but mortal, nevertheless make up the portrait of a man such as we see but seldom, and who cannot be said to have had half a-dozen equals in the present century.

THE Brussels correspondent of the *Pall Mall Gazette* writes:—"The Cardinal-Archbishop of Malines and the Bishop of Bruges have ordered that religious instruction shall be given in their dioceses to the pupils of the communal schools. This, of course, is a distinct surrender to the law, and the other Belgian bishops will not be able to avoid following the example."

A VERY pleasant social meeting took place at the "Castle and Falcon," Aldersgate-street, on Monday evening last. It was convened to do honour to the retiring chairmen of the Congregational Union of England and Wales, and of the London Congregational Union—the Rev. William Cuthbertson and the Rev. J. Guinness Rogers. The company consisted chiefly of Metropolitan Ministers, but some laymen also were present. An excellent dinner was served, and at its close several brief speeches were made, appropriate to the occasion. All the speakers testified to their affectionate esteem for the two guests of the evening. In proposing the health of Mr. Rogers it was mentioned that the day happened to be his birthday—of which he was heartily wished many happy returns. The fact of its being also the birthday of Mr. Gladstone was not forgotten; and in the course of the evening a telegram of cordial greeting was sent to the Right Hon. Gentleman at Hawarden. Among the toasts of the evening was "Success to the new Paper, *The Nonconformist and Independent*," which was warmly received by the whole company.

Denominational News.

CONGREGATIONAL.

— Mr. Isaac J. Chalkley, of Hackney College, has accepted the pastorate of the church at Chertsey, Surrey.

— Mr. A. T. Palmer, brother of the Rev. A. J. Palmer, of Folkestone, has accepted the pastorate of the church at Marden, Kent.

— The Rev. J. Lloyd James, of March, was presented on the 23rd ult. with a testimonial of regard from the members of his Bible-class.

— A new church erected at Waterville, Quebec, at a cost of £320, the whole of which has been defrayed, was opened on the 23rd of November.

— The Rev. Charles Aylard, to the regret of his people, has resigned the pastorate of the church at Altrincham, which he has held for the period of twelve years.

— The Merchants' Lecture at the Weigh-House Chapel, at noon, on Tuesday next, will be preached by the Rev. J. Baldwin Brown. Subject: "The Christian Policy of Empire."

— A black marble timepiece, inlaid with malachite and gold, was presented to Mr. Edward Fish, organist of the church at Southwold, Suffolk, on Monday, December 22nd, in acknowledgment of his services.

— The Rev. D. McCormick, who during the last six years has been pastor of the church at Castleford, was presented on the 25th ult. with "Dr. Young's Analytical Concordance" and a purse of sovereigns.

— The Rev. S. G. Kelly, B.A., of Erith, has accepted the unanimous invitation of the recently-formed church at Dulwich-grove, London, S.E., to become its pastor, and will commence his ministry there on the third Sunday in January.

— On Tuesday, December 16th, and the three following days, a bazaar, opened by H. Wardle, Esq., was held in St. George's Hall, Burton-on-Trent, and resulted in the entire liquidation of the debt of £200 on the Sunday-schools connected with the church of which the Rev. T. Pearson is minister.

— A new chapel is about to be erected at Ossett-green, the present building being too small for the congregation usually worshipping within its walls. A bazaar on behalf of the New Chapel Building Fund was opened on Thursday last, in the Assembly Rooms, by Mr. F. W. Reuss, of Dewsbury. The receipts on the first day amounted to rather more than £175.

— Mr. W. E. Stafford having, in consequence of failing health, resigned the pastorate of the Mission Church, St. Briavels, Gloucestershire, at a social tea meeting, held on the 26th ult., was presented by the members of the church with a handsome timepiece and an address in testimony of the regard in which he is held. The presentation was made by the Rev. R. Stevens, M.A., Coleford.

— The Rev. T. F. Touzeau, on leaving Milford Chapel, where he has laboured for nine years, was presented, on behalf of the church and congregation, with a purse containing ten guineas, on the occasion of his leaving the neighbourhood, owing to the state of Mrs. Touzeau's health. Mrs. Touzeau also received some tokens of regard from her Sunday-school class and the teachers and scholars of the British school.

— During the Christmas festivities in connection with Littlemoor Chapel, Glossop, the Rev. George Sadler, pastor, was presented with a writing desk and other tokens of regard, The necessity being felt of improved school buildings with an increased number of class rooms, a site has been secured, plans have been obtained, and a considerable sum of money has been subscribed with a view to supplying the want at an early period.

— Mr. E. Thornton, who, for the past ten years, has been choirmaster of the church at Norristhorpe, was presented on the 26th ult. with a beautifully-bound copy of the *Messiah* and of the *Creation*, together with a Congregational Hymn-book, with Supplement, in recognition of his valuable services. It was mentioned that during the year a Tonic Sol-fa class had been formed, which had produced a very marked improvement in the congregational singing.

— The Rev. S. R. Autliff, who is removing to Preston, preached his farewell sermon at Accrington on the 28th ult., and after the evening service administered the Lord's Supper. The Sacrament was held a week earlier than usual that Mr. Antliff himself might receive into the fellowship 21 members. At a previous meeting it was announced that the membership, which had never reached 150 before Mr. Antliff began his ministry five years ago, is now 228.

— On Sunday last, a new organ, erected by Messrs. Brindley and Foster, of Sheffield, in the Richmond-hill Church, Bournemouth, was first used, and special services of praise were held on the occasion. The Rev. W. Jackson, pastor of the church, preached morning and evening, and Mr. B. Mansell Ramsey presided at the organ. The cost of the instrument is £588, of which £200 have still to be raised. The voicing of the pipes is excellent, and the quality of the tone highly agreeable.

— The 219th anniversary of the Congregational church, Horsley-on-Tyne, was celebrated on Christmas-day, when a very large company sat down to tea. At the meeting which followed, presided over by the pastor (Rev. W. Glover), it was stated that during the year the new schoolroom had been built and opened, and in the course of the next month would be free of debt, making a total of £500 expended by the church in two years; that 33 had been received into fellowship, making 51 during the two years of the present pastorate. Addresses were delivered by the Revs. E. W. Skemp, R. M. McClumpha, and Messrs. Scott and Binks.

— By the death of Mr. John Peck, of Cretingham, at the ripe old age of 84, Nonconformists in this part of Suffolk will lose a valued supporter. Mr. Peck was for many years a deacon of Debenham Congregational Church, and so highly was he respected, that for 17 years he also was elected churchwarden in the parish where he resided. Deceased was a warm supporter of Sunday-schools, and many Churchmen, as well as Nonconformists, will miss his generous assistance in philanthropic work. His remains were followed to the parish graveyard on Christmas-eve by a number of friends and neighbours who were desirous of paying a last tribute of respect to his memory.

— The Rev. Edward Walker, who, for the last twelve months, has been pastor of Trinity Church, Christchurch, New Zealand, recently announced to his congregation that he should be compelled to resign his charge at the close of 1879. The *New Zealand Christian Record* says, "Mr. Walker, who came to the colony seeking recovery from prostration induced by over-work at home, commenced work here before his strength was sufficiently re-established, and, as it happened, not in one of the most invigorating parts the colony could have afforded. A prolonged rest in some high and bracing region is likely to be the surest way to his speedy recovery and restoration to ministerial work." During the year, 103 members had been added to the fellowship, including 26 from the self-disbanded church at Philipstown.

— The Sunday-schools connected with George-street Congregational Church, Croydon, recently celebrated their 79th anniversary. The Rev. Charles New, of Hastings, preached the special sermons. The collections were the largest yet raised by the congregation for this object. At the annual meeting of the schools, over which W. G. Soper, Esq., B.A., of Caterham, presided, addresses were given by the chairman, the Rev. James Legge, M.A., and Messrs. T. J. Redgate (a former superintendent), W. H. Bishop, J. Jewell, and others. The school library being very inadequate for the wants of the scholars, a fund was started at the meeting, and realised about £25 during the evening. Altogether the anniversary celebration was one of the most successful held by these schools, and was full of encouragement for the future.

— The Rev. R. Moffett, who has resigned the pastorate of West-end Church, Sowerby-bridge, where he has ministered for more than thirty years, was presented, at a valedictory meeting on the 25th ult., with an address and a bank-book containing an entry of a deposit of £500. Mr. Moffett, in returning thanks, referred to the time of his coming to take charge of the church, which was then £1,500 in debt, paid a high tribute to the memory of the late Mr. John Crossley, who, as one of the trustees of West-end Chapel, ever had a most generous interest in the welfare of the place, proving a good friend on many occasions. During his ministry the chapel had been enlarged and improved, and, he was glad to say, was quite out of debt. On the same occasion Mrs. Moffett was presented by the ladies with several useful and ornamental articles, in testimony of the regard in which she is held.

— The telephone, a Blake's transmitter, says the Chicago *Advance*, "was brought into requisition in Columbus, Ohio, the other Sunday, in a rather novel way. It was set up in the First Congregational Church and adjusted on the platform so as to catch the sound of the speaker's voice, and then connected with other telephones all over the city. The tread of the people coming in, the playing and the singing, and the prayers were all audible; and the sermon by Sec. W. B. Brown was distinctly heard in the newspaper offices, railroad *depots*, livery stables, many private residences, and wherever else there was a telephone to take it. But when the appeal for funds in aid of the Congregational Union was made, the large outside audience were at a disadvantage. They were debarred the privilege of giving. If the Blake's Transmitter is to come into general use in our churches, there must certainly be added an attachment by which, while the sermons are transmitted one way, contributions can be transmitted the other."

— On Sunday last the Rev. J. James took final leave of the church at Rehoboth Chapel, Morley. There were large congregations, especially in the evening, when the chapel was crowded in every part, and much interest manifest in the services. During the previous week a meeting of the congregation was held in the schoolroom, for the purpose of presenting Mr. and Mrs. James with a series of testimonials of the high esteem in which they were held by the several departments of Christian worship and work. In behalf of the Young Women's Bible-class, which Mrs. James has taught for about fourteen years, Miss Brown presented her with an electro-silver tea service. In behalf of the Ladies' Sewing Meeting, Mr. Gledhill presented Mr. James with a purse of gold from the congregation. In behalf of the Sunday-school, Mr. S. Hirst presented him with a very elaborate illuminated address, expressing thanks for the efficient and constant service which Mr. James had rendered to the school. In behalf of the choir, Mr. Marshall presented a number of very valuable books. After suitable replies to each of these presentations by Mr. James, and a number of addresses expressive of regret at his leaving Morley and desire for his future welfare, the meeting was brought to a close.

— The newly-erected church and schools in the Holdenhurst-road, East Cliff, Bournemouth, were opened on the 24th ult., the second anniversary of the formation of the church, an outcome of the missionary labours of the Richmond-hill Church. The building is constructed to accommodate 650 worshippers; on the basement are a schoolroom and four classrooms. The Rev. G. Burgess, in the course of the proceedings, mentioned that there were already a considerable number in the Sunday-school, and he trusted that in a very little while the schoolrooms and classrooms would be so filled that they would have to make some further provision. The total cost of the building is estimated at £4,630. Donations and a loan of £300 from the English Chapel Building Society have reduced the debt bearing interest to £2,000. The opening sermon was preached by the Rev. Dr. Raleigh. The Revs. W. Jackson (pastor of the Richmond-hill Church), H. E. Arkell, G. P. Gould (Baptist), W. Houghton, J. Ingram (Wesleyan), E. Pickford, F. W. Turner, and T. Poole, took part in the proceedings. Mr. Marmaduke Matthews, who laid the memorial-stone of the new building in February last, was to have presided at the public meeting, but being compelled to absent himself through illness in his family, sent, in addition to what he had already given, a promise of 100 guineas.

— Mr. Joshua Whiteley and Mrs. Whiteley have for the last twelve years been accustomed to give annually an old folks' tea party on Christmas-eve, usually in the United Methodist Free Church, Bradford. Having become connected with Cavendish-street Congregational Chapel, Manchester (Rev. E Paxton Hood, pastor), of which Mr. Whiteley is now treasurer, they gave their first similar entertainment to the old folks of Chorlton-on-Medlock last year, when they entertained between 200 and 300. This year the number was increased by about 100, so that the number of guests on Wednesday evening, Dec. 24, in Cavendish-street School numbered 350, invited by Mr Wilson, City missionary. Among the friends who attended was the Rev. A. O'Connor, of St. Jude's, Manchester, one of the Guardians of the Chorlton Union, who said that Mr. Whiteley, by instituting that entertainment, had done a great deal of good, and he would like to see his example carried out by other gentlemen of means. During the evening the Rev. Paxton Hood delivered an address to the old people, and concluded by singing them a new version of "The Spider and the Fly." At the close of the entertainment each of the aged guests received from Mrs. Whiteley on leaving the room a packet of tea and some sugar as a contribution towards their Christmas festivity. On Christmas morning, after the service, the usual Christmas presents were distributed to the poor of the church by Mr. Shaw, the treasurer to the funds for the poor, and by Mrs. Paxton Hood.

BAPTIST.

— At a bazaar recently held at Coalville, towards the reduction of the chapel debt, £200 was realised.

— The Rev. F. Forbes, of Lochgilphead, has accepted a unanimous call to the pastorate of the church at Alloa.

— The Rev. W. J. White reports having baptized two believers in Tokio, Japan, and forming the first church there.

— A conference of the ministers connected with the churches of the Eastern Valley, Pontnewydd, Mon., has just been held.

— Mr. John Rees, of Regent's-park College, has accepted a call to the church at Pontrhydyrun, Mon., to become its pastor.

— The Rev. J. J. Berry, of Shrewsbury, has accepted a call to the pastorate of the church at Manchester-street, Oldham.

— The Rev. W. J. Page, of Calne, having resigned the pastorate to accept one at Chelsea, on Sunday last preached his farewell sermons.

— Mrs. Wall, wife of the Rev. J. Wall, is about publishing a report of her work amongst the beggars of Rome, which shows encouraging progress.

— Special services were held at King's Langley on Sunday and Monday, December 28 and 29, to celebrate the first anniversary of the pastor's settlement.

— Public recognition services connected with the settlement of the Rev W. Harries, as pastor of the church at Fishergate, Preston, were held on Tuesday last.

— The Rev. Geo. Kerry, on his recently re-embarking for India, was presented by the deacons of George-street Church, Plymouth, with £15 as a token of regard.

— The Rev. S. Chapman, pastor of Collins-street Church, Melbourne, and formerly of Glasgow, is the chairman this year of the Baptist Association of Victoria.

— The Rev. A. MacDonald, having resigned the pastorate of the church at Barnstaple, has been presented with a purse containing £44, and a tea and coffee service.

— A soup kitchen has been opened in connection with the chapel at Horley, Surrey. On Christmas-eve 200 lbs. of prime beef, bread, &c., were distributed to the deserving poor.

— The Rev. H. Marsden, who recently resigned the pastorate of the church at Mansfield has just sailed for Australia, where he anticipates settling, for the benefit of his health.

— The Rev. J. F. Jones has, upon the occasion of his marriage, been presented by the pastor and officers of Church-street Chapel, London, with a tea and coffee service as a token of esteem.

— A choice selection of readings and music was given at Great Sampford, Essex, on Tuesday evening, the 23rd inst., when a collection was made in aid of a stove just put in to warm the building.

— The Baptists of Bushey and South Watford contemplate the erection of new and permanent buildings for their church work, the congregations having very considerably increased under the ministry of the Rev. Mr. Spufford.

— The Rev. J. Morling preached his farewell sermon at Zoar Chapel, Ipswich, on Sunday evening last. Mr. Morling, who commenced his labours in Ipswich in September, 1871, has accepted an invitation to St. Neots, Hunts.

— The Rev. W. Blackie, formerly of the Pastors' College, has, after presiding over the Lal Bazar Church, Calcutta, for two years, resigned the pastorate, and accepted a call to take charge of the church at Bombay.

— On Tuesday evening, December 23rd, a Service of Song, entitled, "The *Mayflower*," was rendered at the chapel at Stogumber. Mr. G. T. Burnett presided at the organ; and the pastor, the Rev. E. Francis gave the readings.

— The first Baptist interest in Cape Town, and in the western province of South Africa, has just been opened, and encouraging reports have been received from the Rev. W. Hamilton. The church is, in fact, about inviting a co-pastor.

— Memorial-stones of a new chapel have just been laid at Hathern. It is to be erected at a cost of nearly £500, and is intended to accommodate 300 persons, the schoolroom being also arranged so that an additional 100 can be seated.

— A bazaar is this week being held in aid of the funds for liquidating the debt upon the new schools at Peckham Park-road Chapel (Rev. H. Knee, pastor). Sir Jas. C. Lawrence, M.P., and Alderman McArthur, M. P., are amongst those taking part.

— In connection with the jubilee celebration of Baxter-gate Chapel, Loughborough, a special effort has been made to liquidate the debt, resulting in total contributions of about £825, and leaving £350 still due. The building is to be completely restored.

— The Rev. T. C. Chapman, late of Shropshire, has accepted an invitation to become assistant minister to the Rev. J. Horn, at Bacup, and he will labour more particularly in connection with the school-chapel at Acre Mill, a branch of the church at Bacup.

— The Rev. W. March, who has laboured for many years at Stoke-on-Trent, but who is removing to Todmorden, Yorkshire, has been presented with a purse containing £23, a timepiece, and an address. Mrs. March was also presented with a work table.

— The Rev. A. J. Clarke, who, with Mr. Manton Smith, has visited so many of the English churches, conducting evangelistic services, has been heartily welcomed by the church at West Melbourne, Australia, to take charge of which he went out.

— The Rev. F. G. Marchant, of Hitchin, has, with the consent of his church, over whom he will still preside, accepted the appointment of Junior Mathematical and Classical Master of the Pastors' College, in place of Dr. Davies, of York-road, and Mr. Wrench, of Parish-street.

— The report of the Sunday-school connected with the church at Bacup (Rev. J. Horn, pastor), presented at the annual meeting held last week, showed that during the year the scholars have increased from 435 to 494, and that 20 scholars and three teachers have joined the church.

— The annual meeting of the day schools connected with George-street Church, Plymouth, was held on Thursday last week, when a most encouraging report was read, and the Rev. J. W. Ashworth, who presided, presented several of the teachers who were leaving with copies of the Bible.

— One of the oldest Baptist ministers in America is the Rev. Samuel Fish, of Vermont, father of the late Rev. H. C. Fish, D.D. He preached his first sermon in 1813, and has just entered his ninety-second year. He attends church on fine Sundays, and sometimes takes part in the services.

— The Welsh Baptists have six associations in America, the largest of which is the Eastern Pennsylvania. In all there are about 5,000 Welsh Baptists in the United States. It is stated that the younger Welsh people all learn the English, and but for immigration the Welsh churches could not be kept up.

— The Rev. J. Watmough, late pastor of the church at Edgeside, has just been presented by the congregation with a handsome copy of Cassell's "Matthew Henry's Commentary," with a silver pen-holder and pencil-case; and Mrs. Watmough with an elegantly-framed portrait picture of herself and her class, as tokens of esteem.

— The Rev. Giles Hester, of Sheffield, having, after a pastorate of fifteen years, resigned his charge and accepted a call to the church at Berkhampstead, has been presented with an illuminated address, a gold watch, valued at £15, and a purse containing upwards of £52. From the Bible-class he also received two volumes of Geikie's "Life of Christ."

— At Upton Chapel, Lambeth-road, a meat-tea was given on Friday last to 200 poor people by one of the members, J. S. V Will Esq., M.A. After tea five short Gospel addresses were given, and were listened to with earnest attention. The Rev. W. Williams, pastor, presided. As the friends left they each received a loaf and their children a bun.

— At the annual festival of the three schools connected with the church at Salendine Nook, Huddersfield, under the charge of the Rev. Dr. Stock, held last week, it was stated that there are upwards of 500 scholars in attendance, and that during the year the income has been nearly £200. Two scholars and two teachers have lately joined the church.

— At present there are but 40 Baptist missionaries in India, or one to six millions of people. Were the country divided equally among these missionaries, there would be to each man an area five times as large as Wales, and a population five times as numerous. Were India provided with Baptist missionaries as Wales is with ministers, instead of having 40, it would have 96,000.

— From tidings recently received from the Congo Mission, it appears that, at any rate for the present, the plan of occupying Makuta by a native evangelist from Cameroons, and so making it a base for pushing on to Stanley Pool, must be abandoned, and a new effort made to reach the Upper Congo by way of Zombo or Kinsuka. Meanwhile, encouraging work is being done at San Salvador.

— On Thursday, the 18th ult, the High-street Dorcas Society, Merthyr, made their half-yearly distribution of clothes to the poor. The children of the Ragged School belonging to the High-street Church, Merthr, were treated to a breakfast on Christmas morning. About 300 sat down. Addresses were given by Messrs. Battram, R. Johns, Dr. Dyke, and the pastor. Each child on leaving was presented with a bun, a book, and an orange

— On Monday evening last a public meeting was held in Old King-street Chapel, Bristol, in connection with the departure for Calcutta of the Rev. J. W. Thomas, who, as we have already reported, goes out to take charge of the Baptist Mission Press. The Rev. G. D. Evans presided, and addresses were delivered by the Rev. J. Penny, Mr. A. H. Baynes (Secretary of the Missionary Society), and letters regretting compelled absence were read from the Revs. Dr. Gotch and R. Glover.

— On Sunday, December 21st, the annual sermons in connection with the anniversary of North Curry Chapel were preached by the Revs. J. Compton and T. Baker. On Christmas-day, in the afternoon, a Service of Song, entitled, "From the Nile to Nebo; or, Scenes in the Life of Moses," was given by the choir and young people. After the service a large number sat down to tea. Subsequently, a public meeting was held, and addressed by Revs. J. Compston, E. Marks, J. Dykes, and the pastor, W. Fry.

PRESBYTERIAN.

— Rev. J. M. Ross, having decided to accept the appointment as agent of the Presbyterian Church in New South Wales, will leave England early in February.

— The large bequest which Mr. Muter, of Manchester, left to the Sustentation Funds of the English Presbyterian Church and the Free Church of Scotland has been thrown into Chancery. The sum was very large, and would, in all probability, yield £1,000 per annum to each fund.

— Some figures recently published by Dr. Cuyler show that in 1876 70,500 were added to the Presbyterian Churches in the United States. In 1877 the number was 61,700; in 1878 it was 51,000; and in 1879 the number was still further reduced to 49,000, which Dr. Cuyler calls a "pitifully small figure."

— The Presbytery of Arbroath had under consideration the expediency of ministers at ordination being dressed with gown and bands, as that might help to make the ceremony more imposing.

— The frame of the Martyrs' Memorial Church for Eromanga, New Hebrides, was temporarily put up on a vacant piece of land in Sydney, and formally opened by the Rev. A. H. Murray, for forty years a missionary in the South Seas. The structure will take the place of the chapel on the island which was destroyed in a hurricane in 1877.

— The children attending the Hoxton Mission, according to annual custom, marched to Park Church, Highbury, on Sunday afternoon, when they were addressed by the pastor, the Rev. Dr. Edmond. As a preacher to the young Dr. Edmond is almost without his equal in London.

— A memorial church is being erected in Swatow, on the site of the old house in which William Burns once lived. It is intended to honour the memory of the first missionary of the English Presbyterian Church to China, and is appropriately located in Swatow, where Mr. Burns was the first to break missionary ground, and where he was for years the solitary worker.

— The Highbury congregation have just been holding their annual meeting, when very satisfactory reports were presented. The membership now numbers about 350, exclusive of 76, who are connected with the Hoxton Mission.

— A conference of the English College Committee has been held. We understand that the recommendation of the executive was adopted—namely, that only one of the two vacant chairs should be filled up, and that the Barbour Chair, the subject to be Church History and Pastoral Theology. This is the recommendation that the committee will make to the Synod.

— In the seven months the Free Church Sustentation Fund returns show a falling-off to the extent of £1,718.

— At the recent meeting of the Assembly of New South Wales, Dr. Macdonald, of Melbourne, raised the question of a federation of the Presbyterian churches of Australasia. Why, asks Dr. Macdonald, should there not be Pan-Presbyterian Councils for Australia, Britain, America, as well as a still greater one occasionally.

— Mrs. Ritchie, whose lamented husband recently died in China, has decided to remain at Taewanfoo, and carry on those labours amongst the women of Formosa in which she has already had so much success.

— The children of the Free Church of Scotland are invited, by way of a New Year offering, to raise £800, with which to provide a home and printing-press at Poona, for the orphan boys whom Mr. Small rescued from the terrible famine of 1877.

— Dr. Laws, writing from Livingstonia to the *Free Church Record*, says that side by side with the pioneering work of founding the mission settlement and exploring for a sanitarium, a number of boys have been sent in for Christian instruction, who not five years ago would have become the victims of that slave trade which the mission seems to have effectually stopped at its old head-quarters.

— The Finance Committee of the Free Church of Scotland have intimated their acceptance of the offer made of payment in full, without interest, of the sum due to them by the City of Glasgow Bank. The Free Church were creditors to the extent of some £40,000.

— The Bristol congregation met on Monday, and

gave a unanimous call to the Rev. Thomas R. Anderson, of Hamilton.

— The congregation recently formed at Richmond, Surrey, have just completed the erection of a hall to form part of the new church which is to be built by-and-bye, and to serve in the meantime for public worship. The hall was opened on Sunday afternoon, by the Rev. Dr. Donald Fraser, who preached to a congregation which overflowed the building. The pastor, the Rev. Jonn Mauchlen, preached in the evening.

— The Berwick Presbytery met on Tuesday—Rev. G. Main, Moderator. A conference was held on the subject of intemperance. The Rev. J. Smith introduced the subject by stating the evils and causes of intemperance, and commended total abstinence as the cure. The Rev. P. Valence suggested a more abundant supply of milk as a substitute for the drinks in common use. It is the opinion of many farmers and doctors that the excessive use of tea and coffee is deteriorating the health and strength of the rural population. The Rev. R. Scott said attention should be directed to the danger arising from the common use of stimulants in the family—the drinking customs at the New Year, at funerals, and other occasions. Many who were not prepared to adopt total abstinence might be induced to take a step in the right direction by the practice of abstinence on such occasions. It was ultimately agreed to counsel the members of the church to practice abstinence on such occasions; to ask the Synod to recognise total abstinence as a legitimate development of the law of self-sacrificing love, and to encourage the formation of a total abstinence society in connection with the church, and to recommend all to use their influence to induce the Legislature to place greater restrictions on the traffic in strong drink. The Presbytery afterwards had a conference with Dr. Mackay on "Christian Giving." The Doctor subsequently addressed a public meeting in Wallace-green Church on the same subject.

— It is not true, as has been stated, that Mr. George Childs, of Philadelphia, had promised to pay the whole of the expenses of the foreign delegates to the Pan-Presbyterian Council to be held in America next year. Mr. Childs has merely expressed a willingness to pay the ocean expenses of one of the delegates.

— The congregation at Islington has just sustained a loss in the death of Mr. Alexander Paton, of Avondale, one of the oldest members of the Presbyterian Church of England, and for many years an elder at Colebrooke-row. Mr. Paton joined the congregation forty-one years ago under the pastorate of the late Principal Lorimer, and continued a devoted member till his death. Dr. Davidson made feeling reference to his death on Sunday morning, and stated that his end was perfect peace, his spirit so gently departing that the precise moment of death was not known.

— Rev. John Stewart, minister of Liberton, and father of the Established Church of Scotland, died on Saturday, at the advanced age of 87. In 1823 deceased was ordained to the pastoral charge of the Scotch Church, in Oldham-street, Liverpool, where he remained for a year. In 1843 a vacancy occurred in the parish of Liberton through Dr. Begg at the Disruption casting in his lot with the Free Church, and Mr. Stewart was appointed to the charge.

— Rev. Dr. Jessup, who recently visited London, writing to the Turkish Mission Aid Society, says:—"I have now been at home in Beirut for three weeks and have had time to look about me. As the year draws near to its close, the reports of work done, and of work to be done, of fruits gathered and new openings for useful labour are cheering to the heart."

— The congregation of Free St. Peter's, Glasgow, have called the Rev. James Brown, of Tillicoultry; Bell-street United Presbyterian Church, Dundee, Mr. Dickson, of Auchterarder; New Galloway parish, Rev. Thomas Walker, of Dalmellington; Renton Free Gaelic Church, Rev. D. Colvin, of Inverness; Nitshill Free Church, Mr. William Ormond, of Orchar.—The congregation of St. John's parish church, Leith, have appointed a committee, including three ladies, to look out for a minister as successor to Mr. Niven.

— Rev H. T. Howat preached his sixteenth annual sermon on "The Past Year in a Few of its Moral, Social, and Religious Aspects," in his church, Queen's-road, Liverpool, on Sunday evening, which occupied three columns of the *Mercury* of the following morning. Mr. Howat, in a masterly fashion, reviews our health and harvest, commercial depression, ecclesiastical matters, temperance, Sunday closing in Ireland, religious affairs abroad, Imperialism and war, and the death-roll. Touching upon religious questions in Scotland, Mr. Howat said—"One Church has been quite unnecessarily disturbed on the subject of everlasting punishment, which we are surely not compelled to believe means everlasting physical torture ('Son, remember;' a wicked man needs no other tormentor); while another Church has been quite unnecessarily disturbing itself over this very Book of Deuteronomy from which the motto of this lecture is taken. It has been too much forgotten throughout the whole of this latter controversy that, in his article in the *Encyclopædia Britannica*, Professor Robertson Smith was discussing the subject of 'Bible' purely from its literary side, and giving, as he was bound to give, a fair statement and summary of the leading modern opinions. The first paragraph, indeed, of his original manuscript, contained a statement to this effect; but this he afterwards struck out, thinking it totally unnecessary on the part of one whose theological position was already defined by his having conscientiously signed the Westminster Confession of Faith, and being a professor in the Free Church of Scotland. His opponents ought to be proud that they have a man among them capable of grappling with the questions he took in hand—a brilliant young scholar, who told his students in a most touching address, before his mouth was closed, how firmly he held the inspiration of Scripture, and how intensely he clung to the doctrines of grace. Repression of inquiry is a poor compliment to the sacred records; as if revelation could not defend itself, or as if the torch of truth, the more it is shaken, does not shine with a brighter and a broader flame. 'Prove all things; hold fast that which is good.'"

— Ladies are preaching from several Presbyterian pulpits in Texas, and thus causing much trouble. The Book of Church Order of the Southern Church being silent as to woman preachers, the gentler sex have "taken the pulpit," and Synods and Presbyteries are powerless to restrain them.

WESLEYAN.

— In the Blackheath Circuit there are 547 members—an increase of 14, with 40 on trial. Messrs. J. B. Ingle and Alfred Dunn are the circuit stewards for the present year.

— The Peckham Circuit reports an advance in the membership, and some improvement in the finances.

— In the Highgate Circuit the membership numbers 474, being 24 more than last quarter. The income also shows an improvement.

— At Harrow-on-the-Hill, a sale of work, held at the Public Hall in aid of the building fund of the new minister's house, has yielded a total of about £65.

— The newly-formed Uxbridge Circuit is progressing satisfactorily.

— At New Cross, a Christmas-tree and bazaar recently took place, and the sum of £150 was raised in aid of the fund for improving the chapel and school premises.

— A new chapel has been opened at Hinton, near Banbury.

— The Wanstead and Woodford Circuit, which was formed at the last Conference, presents a very cheering report of progress. There are 168 members, and it is proposed to take new "preaching places" on to the plan.

— At Sandhurst, Kent, where an interesting cause is being established, a service of song—"The Pilgrim's Progress"—was recently given, Mr. Haslam presiding.

— The Hastings Circuit has lost 19 members during the past quarter, but in other respects the work is prospering. Mr. Wilson, the secretary of the Town and Village Lay Mission, reported very satisfactorily of its work to the recent Quarterly Meeting.

— At Lawley Bank, in the Dawley Circuit, an effort has been made, with complete success, to clear off the debt upon the chapel. The arrangements have included a tea-meeting, a service of song, and a Christmas tree and bazaar. With a grant from the General Chapel Committee, and a conditional promise of £20 from B. Talbot, Esq., the scheme will be completed.

— The King's Lynn Circuit presents a very cheering report, the membership having increased by more than 60, while over 100 persons remain on trial. The income is in advance of the expenditure.

— Services have been held at Misterton and at West Stockwith, near Gainsborough, by the Wombwell Wesleyan Open-air Mission Band, with good results. The officers of the Sunday-school had their annual meeting on Christmas-day, and the scholars' Scripture history examination followed.

— Pontefract Circuit has a membership of 935, with 66 on trial. The recent harvest thanksgiving services yielded a profit of £66, clearing off the circuit debt. The thanksgiving fund meeting is to be held in the spring.

— In the Bradford (Manningham) Circuit the membership is about 1,100, and there are over 100 young people in junior society classes. The minister who has charge of the White Abbey congregation now resides at Whetley Hill. The cost of removal, new furniture, &c., caused a considerable debt, but this had been cleared off before the Quarterly Meeting.

— The Easingwold Circuit reports 763 members—an increase of 24 during the past nine months. "Harvest home" services recently held realised £54. Mr. John Shepard, one of the circuit stewards, died during the past quarter.

— The annual meeting of the Liverpool Wesleyan Band of Hope Union was recently held, under the presidency of Mr. James Wood, LL.B. The union now comprises 26 Bands of Hope, with nearly 4,000 members. During the past year 709 meetings had been held. Addresses were given by the Rev. W. R. Stewart, Rev. J. C. Greeves, Rev. T. T. Lambert, Rev. Charles Garrett, and others.

— In the Hartlepool Circuit, notwithstanding heavy losses through removals, and consequent decrease in membership, there are hopeful indications, and schemes for the extension of the work are under consideration.

— The Gateshead Circuit reports 831 members, an increase of 28 for the quarter, and there are over 150 persons on trial, many of the latter having been brought to religious decision during the revival services recently held in various parts of the circuit.

— Bensham-road Circuit, Newcastle-on-Tyne, has 942 members, with 41 on trial. A circuit debt of £35 has been cleared off. The Mayor of Gateshead (Alderman Hindmarsh) and Mr. Thomas Robinson are the circuit stewards for the current year.

— The Wesleyan Church has lost several valued ministers during the past few weeks. Among these are the Rev. John Clulow, a minister greatly esteemed in the various circuits, and for some years most usefully engaged in visiting the various Sunday-schools of the Connexion, with a view to the general promotion of the work; the Rev. A. F. Abbott, a devoted minister, whose labours in Lancashire during the cotton famine will long be remembered; and the Rev. Joseph Officer, also a valued worker and able minister, have departed this life. And last week the denomination lost one of its ex-presidents, the Rev. John Rattenbury, whose name had long been familiar throughout the country as that of an earnest and successful preacher of the "revival" class. Mr. Rattenbury entered the ministry in the year 1828, and in 1861 his services were recognised by his election to the chair of the Conference. The remains of the deceased minister were interred at Highgate Cemetery, on Saturday. The Rev. Dr. Rigg conducted the concluding service at the grave. The earlier service was held in Highbury Chapel, where the Rev. E. E. Jenkins gave an address, and the Rev. Dr. Jobson, A. M'Aulay, Gervase Smith, D.D., and others assisted.

UNITED METHODIST FREE CHURCHES.

— At the Quarterly Meeting of the Yarmouth Circuit the returns showed an increase, both numerically and financially.

— At the North Shields Quarterly Meeting the number of members was ascertained to be the same as last quarter, and the finances a little below the expenditure.

— At the Quarterly Meeting in Baillie-street Chapel, Rochdale, an increase of membership was reported. The Rev. J. Moore, of Leeds, was invited to succeed the Rev. W. Heritage in August next.

— The Quarterly Meeting of the Church at Aberdeen reported favourable signs of progress. Six new members have been added to the Church. Rev. E. Lang signified his intention of removing in August next.

— At the Quarterly Meeting of the Accrington Circuit a net increase of 10 members on the quarter was reported, and 30 on trial. The income, besides meeting the quarter's demands, had reduced the circuit debt by £8.

— At the Quarterly Meeting of the South Durham-street Circuit, Sunderland, the Rev. E. O. Perry presiding, the number of members reported was 273, being an increase of 11 on the previous quarter. The finances were several pounds deficient.

— At the Quarterly Meeting of the South Shields Circuit, four brethren were recommended for admission on the Preachers' Plan. The income was nearly equal to the expenditure; but there is a circuit debt which it was resolved to extinguish before the next meeting.

— At the Quarterly Meeting of Longton Circuit, Mr. William Jones, who has acted as pastor for five months past, was thanked for his services, and asked at the same time to consent to fulfil the position till the end of the Connexional year. A small sum of money was voted as an expression of esteem.

— At the Quarterly Meeting of the Worle Circuit held on Friday, there was reported an increase of members. The brethren unanimously requested the Rev. R. Poole to serve the circuit a third year. Mr. Poole asked to be allowed at least two weeks to consider the matter before giving his answer.

— The Leeds South Circuit Quarterly Meeting was held on Monday. The spirit and tone of the meeting was very encouraging. An increase of 29 full members was reported. The income was more than equal to the expenditure, leaving a balance in the hands of the stewards of £72. Mr. Alfred Bromley was unanimously recommended to the connexional ministry.

— At the Quarterly Meeting of the Bellingham Circuit on Saturday, the Rev. C. Hunt presiding, the financial returns showed a marked advance in the income over last quarter, and an increase of 12 in the membership was reported. Arrangements were made for holding special services at some of the stations, and for furnishing the minister's house forthwith.

— At the Quarterly Meeting of the Over Darwen Circuit, the Rev. S. Beavan accepted a very cordial invitation to remain a second year. The custom of this circuit does not admit of a circuit debt accumulating; if the expenditure outrun the income, the deficiency is immediately provided for by sharing it in fair proportion between the Churches, who all accede cheerfully.

— The Quarterly Meeting of the Wednesbury Circuit was held on December 21st. The church at Wolverhampton showed an increase of membership and an improved state of finance; but the aggregate returns left the numbers the same as last quarter, while the income was unequal to the expenditure. The Rev. R. J. Edwards (Wolverhampton) intimated to the meeting his intention of removing at the next assembly.

— At the Quarterly Meeting of the Ripley Circuit, presided over by the circuit minister—the attendance was large—the income was reported in advance of the previous quarter. The special services have been successful; one church has more than doubled its numbers, and the work is still progressing. The circuit stewards, Messrs. G. Rowland and J. Whitcombe, received a hearty vote of thanks, and were re-elected. The Rev. J. Warwick has accepted a unanimous invitation to remain another year.

— At the Quarterly Meeting of the Long Sutton division of the Wisbech Circuit, a unanimous expression was given of the high appreciation of the labours of the Rev. W. R. Tungate, and unfeigned regret that on the ground of deficiency of income, owing to the long continued depression of trade in the neighbourhood, it should be necessary for him to remove to another sphere of labour at the close of the present Connexional year.

— At the Quarterly Meeting of the Newcastle-on-Tyne Circuit, the Rev. Robert Bell in the chair, the invitations of the Circuit Committee to the Rev. W. Wilkinson, of Birkenhead, and S. C. Challanger, to labour as second and third ministers for the next Connexional year were confirmed. The numerical statement showed a decrease of eight on the quarter. The financial statement was better than previous quarters; but there was still a circuit debt of £78 19s. 9d. A notice of motion was given by Mr. J. S. Walker for the March Quarterly Meeting to arrange some plan of working the circuit in sections. Mr. Bell, superintendent minister, was re-elected circuit chairman; Mr. Thos. Brown and Mr. Chas. Hunks were elected stewards, and Mr. H. W. Surtees circuit secretary. There is a successful work going on in the circuit.

— A most harmonious and successful Quarterly Meeting has been held at Spalding, the Rev. E. Abbott in the chair. The division of the circuit was discussed, and the question referred to the Circuit Committee. Mr. Joseph Wilson was appointed junior circuit steward, in succession to Mr. G. Shadford, who retired and declined re-election. Nearly £35 was realised on Thursday last by a Christmas-tree entertainment at Spalding, in aid of the building fund of the new chapel.

— At the Helston Quarterly Meeting, an invitation was given to Rev. J. Cuttell to remain a second year. The Rev. H. Rayment will remove at the end of the present Connexional year; he will then have completed his third year in the circuit.

— The quarterly report of the Hexham Circuit shows an improved income, but a debt still remaining. The Rev. R. H. Kipling has accepted a unanimous invitation to remain another year. The Rev. T. Rothwell has intimated his intention to leave at end of the present (his third) year.

— A sale of goods, held last week, in aid of the Franklin-street trust-estate, Sunderland, realized £25 net.

— Mr. R. Henderson, of West Hartlepool, has conducted a two weeks' mission at Deptford, near Sunderland, in consequence of which many professed to be converted.

— We regret to hear that the Rev. John Barton, of Melbourne, Australia, has been compelled, by ill-health, to retire for a time from the work of the ministry.

— The Rev. James Dinsley, of Gateshead, has accepted an invitation to labour in the Derby Beckett-street Circuit after the next annual assembly.

— Last week a sale of goods was held in the Albert Hall, Sunderland, on behalf of the organ fund for South Durham-street Chapel. The proceedings were opened by an address from the Rev. William Reed, and £112 6s. 5d. was realised. On Sunday evening the Rev. E. O. Perry preached his farewell sermon to a large congregation, previous to his departure for New Zealand.

— The Rev. W. J. Fennell having declined a unanimous invitation to remain in the Frodsham Circuit a third year, will remove in August next.

— The St. George's Circuit (Salop) has resolved, on account of financial difficulties, not to have the services of a married minister during the next Connexional year. The Rev. C. Wesley Hopper, the present superintendent, is much respected.

— At the annual meeting of the Littleborough Schools, lately held, about 600 persons sat down to tea. The number of day scholars was reported to be 474; Sunday scholars, 520. Addresses were given by the Rev. H. T. Chapman, Messrs. W. Taylor and J. Nutter.

—At the annual meeting, on the 25th ult., the Sunday-school at Whitworth, Rochdale, Baillie-street Circuit, upwards of 400 persons were present, and the report showed the total number of scholars to be 346—an increase of 24 on the year.

— A bazaar lately held in aid of the funds of the Burbank Church, West Hartlepool, realised £113. The Rev. T. Ashcroft has accepted a very cordial invitation to remain in the circuit a third year.

— A bazaar has been held in connection with Dock-street Chapel, Monkwearmouth, in aid of the fund for furnishing a second preacher's house: the produce of the sales amounted to upwards of £150. Mr. Samson, of Cornwall, recently conducted a two weeks' mission in the chapel, during which a great number of avowed conversions were experienced. The services were remarkably free from that noisy excitement by which many revivals are characterised. The Monkwearmouth Circuit reports progress.

— At Wellington, New Zealand, a new chapel and schoolrooms have been erected at a total cost of £4,250, towards which about £3,500 has been contributed.

— Miss Pooke, "The Popular Lady Evangelist," has conducted a fortnight special services in the Tabernacle of Glossop, Manchester District, with considerable success. Over a hundred persons have professed conversion.

— In connection with the Albert-street Church, Windsor, Victoria, the growing numbers in the Sunday-school have led to the erection of class-rooms and the enlargement of the church. Reopening services were conducted on the 26th November by the Revs. W. H. Bowe, pastor, and G. C. De Garis (Wesleyan).

— A bazaar was held in the Metropolitan Chapel, Willow-street, on December 20 and 22. Nett proceeds, £110, which will pay a balance of £40 on furnishing the minister's residence, and reduce a sum of £150 owing to the chapel treasurer. At the church meeting, held on Monday last, 16 members were added to the church. The chapel steward also reported that for the first time in the history of the church, the income of the past quarter had met the expenses.

— The annual meeting of the Saxon-street, Lincoln Church, was held on Monday last. The Rev. C. H. Butcher accepted a most unanimous invitation to remain pastor of the church for a third year, commencing August, 1880. The report showed the church to be in a healthy, spiritual and financial, condition.

SOCIETY OF FRIENDS.

— The Bedford Institute First Day-school and Home Mission Association's annual report was issued a few days ago. It gives particulars of the work in Spitalfields, Bethnal-green, Ratcliff, Clerkenwell, Deptford, and Bunhill-fields. The balance-sheet shows above £2,500 received and expended. The expenditure includes relief in districts, administered in various ways. The report states that the past has been one of persevering labour in the Lord's harvest field, whither broadcast amid the moving throng of unknown listeners in the streets, or with patient care in the class, the meeting, or the home, the seed of the kingdom is sown; and as of old, some has fallen upon the hard wayside, some on stony ground, and some amidst thorns, but others on soil prepared by the Holy Spirit, where it had taken root and grown and brought forth fruit." A new adult Sunday-school has been formed at Bunhill-fields. Breakfast-meetings on Sunday mornings are still held for the inmates of lodging houses, &c., and permanent employment has been found for many of them. Some improvement has been observed in the attitude of all the religious meetings. Bible-classes, Mothers' Meetings, Penny Banks, Band of Hope, Temperance Meetings, Sick Visiting, Open air Preaching, Children's Meetings, Lectures, &c., are reported as parts of the work of the Union. Beside a British Workman's public-house in Clerkenwell, free reading-rooms in Ratcliff, the same at the Bedford Institute, a coffee-palace has been established in Commercial-street, Spitalfields. Altogether, the report shows an immense amount of Christian and benevolent work carried on, and there seems to be life in every department.

— Mr Theophilus Waldmier, of the Friends' Syrian Mission, has received from Rustem Pasha, Governor-General of Lebanon, a courteous reply to a letter addressed to him, signed by Mr. Bright and other Members of Parliament, and other eminent Friends. Mr. Waldmier states that the various mission branches are flourishing in Syria.

GENERAL NEWS.

— Her Majesty the Queen on Christmas-eve, according to custom, distributed gifts to the labourers on the estate at Osborne, and the pensioners occupying the Whippingham Almshouses. The children attending the Whippingham National Schools were taken to Osborne House, and in the servants'-hall, Her Majesty, who was accompanied by the Princess Louise and the Princess Beatrice, personally presented the boys with a new Scotch-cap each, and the girls with dresses. Her Majesty's alms were distributed at Whitehall to 1,168 persons, of whom 1,000 received 5s., and 168 13s. each. One of the recipients was 101 years of age, and more than one half of those benefited were either blind, lame, paralysed, or otherwise sadly afflicted.

— The Prince of Wales is said to have spent Christmas at Sandringham in a truly national fashion.

— On Friday the Duke and Duchess of Connaught, Princess Beatrice, and Prince Leopold, drove over from Osborne to Newport, and went to see the monument of the Princess Elizabeth in the church of St. Thomas.—The Duke and Duchess of Edinburgh left England on Monday for Cannes, on a visit to the Empress of Russia.—The ex-Empress Eugenie will embark at Southampton in the *Union* next month for Zululand, for the purpose of visiting and placing wreaths upon the spot where Prince Napoleon met his death. The cabin occupied by the Prince will be placed at the disposal of the Empress, who will visit the place where the Prince resided in Natal, and subsequently, with her suite, travel over the route taken by the Prince in ox-waggons, specially fitted for their accommodation.

— The deaths are announced of—Mr. Hepworth Dixon, the author of many valuable works, and for several years editor of the *Athenæum*; and Sir Alexander Grierson, who expired while walking in his garden at Southsea.

— Lady Waterlow has presented to St. Bartholomew's Hospital six dozen of warm jackets for the use of patients, men and women, when sitting up in the wards. The jackets were made by her ladyship and the members of her family.—The sum of £24,000 has recently come into the possession of the town of Halesworth, in Suffolk, for the purpose of building a hospital. This sum was left by Mr. Steed, a maltster of the town.—Mr. Andrew Carnegie, of New York, has offered £5,000 for the establishment of a free library at Dunfermline, his native city.

— A newspaper correspondent who has inspected Mr. Edison's latest inventions in electric lighting expresses his belief that he has succeeded in providing a complete substitute for gas. The light, he says, will be both cheaper and better than gas.

— The death-rate last week was 27 per 1,000 in London, 21 in Edinburgh, 27 in Glasgow, and 45 in Dublin. In London 1,749 births and 1,878 deaths were registered. Allowing for increase of population, the births were 457 and the deaths 6 below the average numbers in the corresponding week of the last ten years.

— As the King and Queen of Spain were driving through the gate of the Royal Palace in Madrid on Tuesday evening, a revolver shot was fired at the Royal carriage by a young man in the dress of a workman. On being arrested, the would-be assassin gave the name of Francis Otero Gonzalez, and stated that he was a waiter in a confectioner's shop. The bullet, which passed close to the head of one of the footmen, on being recovered, was found to weigh an ounce.

— The storm which raged on Sunday night and Monday did considerable damage, especially in Scotland. On Tuesday afternoon London was visited by a severe thunder and hail storm, the lightning being most vivid. The storm was not, however, confined to the metropolis, for a correspondent, writing from Winchester, and speaking of the gale there, says:—"The hail appeared as if it would smash every pane of glass in the house, the noise being terrific, while the lightning had been most vivid, with awful claps of thunder following instantaneously and most alarming. I never heard anything so awful and unearthly as the combined noises of the wind, hail, and thunder."

— The attempts which have recently been made on the lives of foreign potentates has induced Queen Victoria to appoint a member of the police—Inspector Fraser—always to accompany the Royal suite when Her Majesty travels.—On Monday the Queen sent three messages over the now completed South African line of telegraph to the Sultan of Zanzibar, Sir Bartle Frere, and Sir Garnet Wolseley, and received replies the same day. Her Majesty also on Monday sent a message in connection with the Tay Bridge calamity.

— A policeman, a few nights since, while on his beat near Stanley Park, Liverpool, saw what he believed to be an apparition near the cemetery. Before him a figure, draped in white, floated over the frozen ground. He approached it, and found that he was in the presence of a lady who was fast asleep, having left her bed in her night-dress, and wandered half a mile in the intense cold.

— The Vegetarian Society of Manchester provided a Christmas dinner for some hundreds of poor children.—It is said that the tides may eventually supersede steam. A compressed air-chamber filled by the tide at Brighton would, it is thought, run an atmospheric railway from that place to London.—It is said that 1879 was the most sunless and the wettest of any year during the present century.

— The Queen has sent £300 to the Duchess of Marlborough's Fund for the relief of the distress in Ireland.—The *Resolute*, which was abandoned by the English in the Arctic Seas, and recovered by the Americans, having recently been broken up by our Government, Her Majesty has ordered that a magnificent article of furniture, containing a writing-table, should be made out of the ship's timber, and sent as a present to the President of the United States.

— An appalling disaster has occurred in Scotland. On Sunday night part of the Tay Bridge, recently completed, fell during a terrific gale, and a train from Edinburgh was precipitated into the Tay, the whole of the passengers, numbering 75, perishing.—The *Borussia*, which left Liverpool in November for New Orleans, foundered, when nearly all on board, numbering some 184, perished.—Ten men were injured through an explosion which occurred at a pit near Bolton.—The passenger train from Holyhead to London collided with a goods train near Menai Bridge, injuring 11 passengers.—The family of a farmer at Boakley, near Malmesbury, partook of monkshood on Christmas-day in mistake for horse-radish. Mrs. Lloyd, the farmer's wife, succumbed, and others were not expected to recover.—At Leeds, near Maidstone, on Christmas-day a brother and sister were drowned while skating.—Other skating fatalities are reported from Highgate, Maidstone, and Cleator Moor.

THE PEACE SOCIETY AND THE WAR IN AFGHANISTAN.

WE are requested to publish the following address from the Committee of the Peace Society to the people of the United Kingdom.

Countrymen,—We wish to make a solemn appeal to you in reference to what is going on in Afghanistan. We do not now speak merely of the policy of the war in that country, although events are amply proving that that was as infatuated as it was unjust. But we speak also of the way in which it has been carried on. Let it be remembered that the capital charge brought against the late ruler of Afghanistan was that he refused to allow a mission to enter his country with the avowed intention of establishing a British Resident there; which, however, he did not refuse, for Lord Lytton himself acknowledged that when he broke up the conference at Peshawur, "a fresh envoy from the Ameer was on his way, and it was reported that this envoy had authority to accept eventually all the conditions of the British Government." Shere Ali did indeed protest against that measure, and earnestly implored that an English Agent might not be forced upon him, because he could not answer for his safety if he were sent. And has not the sequel proved that his objection was wise and well founded? Yet this was the plea, the only plea, on which we invaded his country, overturned his throne, and drove him to exile and premature death. And when we had destroyed the existing government in Afghanistan, and consigned the whole country to anarchy, we chose to select a particular Prince, and, with little regard to the wishes of the inhabitants, to instal him in power. From him we extorted a treaty, to which the Afghan chiefs and people were no parties, and then, against the solemn warnings of the most eminent and experienced Indian statesmen, we sent an envoy to Cabul, who, at the moment when congratulations in this country were loudest on the success of our policy, was ruthlessly massacred with the whole of the small military force that accompanied him. And what is our course then? We accept the abdication of the puppet Sovereign we had created, and send him as prisoner to India; while we treat the whole nation, who did not submit unresistingly to an armed invasion of their country by us, as rebels against his authority. On the ground of this assumption we deny them all civil and military rights, and commence a system of terrorism which can only find a parallel in the worst times of barbarian conquest. We issue a proclamation claiming the right to destroy the whole city of Cabul. We hang the religious leaders of the people for conduct which in any country in the world would be reckoned as patriotism. We offer rewards for the men and officers of the Afghan army whom we had defeated in battle. We surround with our troops the villages in which they had sought refuge, and, under threat of utterly destroying those villages, we compel them to deliver the fugitives into our hands, and then "sentence them to be hanged by the score." "No quarter is given to any one firing upon us, and prisoners taken in fight are shot," and all this merciless vengeance heaped upon those who are not proved to have taken any part whatever in the attack on our embassy. But this is not all. We read of village after village being burned on the flimsiest pretexts with their stores of grain and fodder, and all the inhabitants—including, of course, women and children, the aged, the sick, and the dying—turned out on the bare mountain side, without food or shelter, and that at a time when we are told by the perpetrators of these acts "the cold was intense, the ground being white with the frozen sleet and the water freezing in our tents."

May we ask you, countrymen, whether you are willing such proceedings as these should be carried on in your name? Do you approve of converting British soldiers into hangmen, and of employing them to spread indiscriminate havoc and devastation among the homes of a people whose main offence is that they dare to dislike our presence in their country,* and to offer an asylum to their hunted neighbours for whose heads rewards were offered by the British authorities? Are you willing that your countrymen and fellow-subjects should be degraded and brutalised by practices which are as opposed to the usages of civilised nations as they are to the dictates of common humanity? Are those the means by which we can hope to attain our professed end of establishing on our frontier "a strong, a friendly, and an independent Afghanistan," or to attain any good end whatever?

Is it any wonder that by such treatment the whole nation has been driven into frantic insurrection against our rule, and that the military authorities who have promoted this reign of terror are now beleaguered by tens of thousands of the exasperated people, who feel that any extremity is better than to submit to such intolerable oppression? It is earnestly to be hoped that our unfortunate countrymen, for whom all hearts are beating with sympathy and apprehension, may soon be delivered from the terrible straits in which they have been placed by the unwise and unscrupulous policy of those who lead them. But if they gain the ascendant, how is the victory to be used? Are we to give unlimited licence of revenge to our soldiers, and thereby bring dishonour upon the British name, and plant in the hearts of the tribes of Afghanistan undying hatred of our race, which may tell disastrously against us hereafter?

To you, countrymen, we make this appeal, not on any political or party ground, but on broad grounds of humanity and justice, and entreat you to let your voices be heard in earnest protest against proceedings such as we have described. Above all, is not this an occasion on which we may invoke all the churches of the land, and the ministers of religion of every denomination, to interpose their authority against such an abuse of British power as may bring a lasting reproach upon Christianity itself, and seal the hearts of all the tribes of India in horror and hatred against its claims.

On behalf of the Committee—

HENRY PEASE, President.
CHAS. WISE, Treasurer.
HENRY RICHARD, Secretary.

* General Roberts, speaking of his former expedition to the Khost Valley, when he burned and plundered many villages and killed many of the inhabitants, says, as apparently a sufficient justification of those acts:—"It was very evident that the arrival of the British forces was not a welcome event to the inhabitants of this country."

DR. TALMAGE AND HIS PROSECUTORS.

THE Synod of Long Island met on the 15th of December, and took up the appeal of members of the Brooklyn Presbytery against its decision in acquitting, by a narrow majority, Dr. Talmage of charges of falsehood and deceit. The Synod, after devoting three days to re-trying the case, by a majority of thirteen—twenty-six to thirteen—decided not to sustain the appeal. In addition to the thirteen members who objected to Dr. Talmage's acquittal, two other ministers were in favour of sustaining the appeal in part. This is how the *New York Herald* of the following day announced the fact in large headings:—"Talmage's Triumph," "He Defeats his Enemies by a Vote of Thirteen to Twenty-six," "Overtures of Peace," "If there is anything I have done wrong, I apologise." And in another column, speaking of Dr. Talmage's thanksgiving service, heads it, "He Rejoices in His Victory, Condemns Cremation, and Speaks of Heaven's Twelve Gates." After the vote had been taken in the Synod, says the *Herald*, Dr. Talmage came out from under the gallery where he had been sitting, and addressed the House as follows:—Before these brethren retire, I would like to say a word. It seems to me that we are presenting a sad spectacle before the world as Christian ministers contesting with each other, misunderstanding each other, and wasting so much of our precious time. I wish something might be done this afternoon in the presence of this Synod and in the presence of the Great Head of the Church toward quieting for ever this difficulty. There is no fight in me. God knows there is not. I am willing to meet these brothers—all whom I have differed with—half way, more than half way. I am willing to go three-quarters of the way. I do not know how this may be done, but it seems to me that if the Moderator would pray for us, and these brethren, forgetting the past, would shake hands, not in hollow mockery or as if making a scene, but in the presence of Jesus Christ and each other, expressing our kindliness of feeling, it seems to me it would do a great deal of good to our own churches and to the world, which is looking on. I have no animosities. I have had them. I have had the deepest energies of my soul stirred, yet I profess to love the Lord Jesus Christ. I profess to be a sinner saved by grace. I feel grateful, of course, for the vote here taken. I cannot hide that—I will not hide it. I must thank the Synod. There is something dearer to a man than his life, and that is his reputation. What is a man in the pulpit without reputation, without honesty or Christian uprightness? Now, these brothers are all around me. Almost anything that they suggest that is not demeaning—and they would not suggest any such thing as that—I will meet them. If there is anything I have done wrong, I will apologise.—Dr. Knox, rising in his seat, and pointing towards Dr. Talmage, who stopped short and looked at him, "Are you willing to apologise for and withdraw what you said about the rottenness of some of your brethren in your pulpit two weeks ago?" There was an instant hush, and every eye was turned toward Dr. Talmage, who hesitated for a moment, and then said: "I think these matters had better be left to the committee, and brethren who desire to be present may come into consultation."—Rev. Mr. Crosby said that he could not say, as Dr. Talmage did, that he was ready to settle the matter any way, he did not care how. He was willing to forgive Dr. Talmage for anything the Doctor had said about him, and he would apologise for what he said about Dr. Talmage personally. "But," he continued, "of course Dr. Talmage will admit that it would be unmanly, degrading for me, believing that this evidence has convicted him, to now say that I withdraw that statement, and that I do not believe it. Brothers, we cannot shake hands except on a basis of truth. If we are not conscious of having done wrong, I cannot shake hands with Dr. Talmage in all personal matters. I do not think Dr. Talmage is a perjured villian by any means because he has stepped aside from truth. Dr. Talmage does not see the moral character of his acts as I see them."—Cries of "Order, order," during which Mr. Crosby sat down and did not resume.—The Synod then adjourned, amid considerable confusion, until the evening session. The first business in order then was the consideration of the Ways and Means Committee to pay the expenses of the trial. The usual debate followed, after which it was decided that 500 dollars should be assessed upon the churches and the rest raised by private subscription. The Judicial Committee brought in the following minute:—"That after full consideration of the case, the Synod declares that while it may be admitted that there were in the transactions on which the charge was based some things not fully explained and concerning which judgment of good men might be fairly and conscientiously divided, there was no sufficient reason, in the opinion of the majority, for sustaining the complaint. The Synod also declares its thorough conviction of the sincerity and honesty of the complainants in this case and their desire for the welfare of the Church, and stamp their disapproval and condemnation on all declarations to the contrary. The Synod furthermore declare their undoubted confidence in the rectitude of the brethren who voted to sustain the complaint, and here express our pleasure at the entire absence of all manifestations of unfriendliness towards the Rev. Dr. Talmage on the floor of the house. The Synod do now affectionately and solemnly enjoin on all concerned to cultivate the spirit of charity and forgiveness by studying 'the things that make for peace,' and to seek by importunate prayer the influence of the Holy Spirit, that the wounds inflicted in the progress of this painful case may be healed, and the kingdom of Christ may prevail in our midst. Especially do the Synod deprecate the appeal of the case to the General Assembly." This minute was unanimously carried. The *Herald* comments thus:—"The termination of the second trial of Dr. Talmage, for the proceedings before the Long Island Synod, viewed as virtually amounting to his being tried over again, is regarded by his friends as a signal triumph for their cause and a complete rebuke to the complainants. Those who were concerned in the appeal, while they recognise the result as being more or less a victory for the Doctor, still claim that the wording of the minute which was adopted by the Synod is indicative of a desire on the part of that body to rebuke Dr. Talmage while it acquits him. On the question of appeal to the General Assembly, which is now the only course left to the dissatisfied ones, there is a diversity of opinion. The clause in the minute adopted by the Synod earnestly hoping that the appeal may not be made is considered to be an effective stopper; but there are those who claim that the complainants are now in such a position that they must go on to the end. It is claimed by Dr. Talmage's friends that an appeal would result in another triumph for him, inasmuch as the Western ministers, who form a very large portion of the General Assembly, are very strongly attached to him, and would not permit him to be declared guilty. Whether the appeal is taken or not, the case stands out pre-eminently as one of the most remarkable—in its dramatic effects and extraordinary inconsistencies—of the world's ecclesiastical trials."

IN a letter to the *Guardian* of this week a clergyman writes:—"The maintenance of our churches in rural parishes is a subject of much anxiety. The abolition of the church-rate has transferred the *onus* from well-to-do people to the pence of the poor, a feeble folk, and to the clergy, by reason of multiplied claims, almost as feeble. In this parish a collection is made in church twice in every month, and has continued now for three years, but it dwindles rapidly in amount, though fewer buttons and kreuzers are now dropped into the bag. In the afternoon of Sunday last the upper ten occupied their pews, and the collection, abating the contributions of the rector, curate, and their families, amounted to 11¼d. If a return could be obtained from all who have adopted the offertory in lieu of church-rate, a very different state of things, I believe, would come to light."

THE LARGEST SEWING MACHINE IN THE WORLD.—The Singer Manufacturing Company have just completed the construction of what is undoubtedly the largest sewing machine in the world. The large machine has been designed and built in the Glasgow factory, James-street, Bridgeton. Everybody knows what the ordinary domestic and tailoring sewing machines are in point of size, weight, &c., and the startling contrast between these and the machine under notice will be at once seen when it is stated the latter machine weighs over four tons, and could not sit on the floor of an ordinary room, much less be admitted at the door. It is in some respects a machine of new design, uniting much simplicity of construction with great strength of parts, and is adapted for general manufacturing purposes of the heavier sort, although specially made for the manufacture of cotton belting, an article which is just now taking the market as a cheap and serviceable substitute for gearing and the ordinary leather belting used in driving the machinery of the workshop or the factory. The material used is of great strength and toughness, and is sewn together in plies or layers to the thickness of an inch, less or more, as may be required. The belting, in being sewn together, is passed through heavy feed-rollers, nine inches in diameter, and over eight feet in width, getting stretched and pressed in the process. The machine, of course, is driven by steam-power, and there are two needles at work, with two shuttles. These shuttles, by a handy arrangement, can be removed from the bottom without disturbing the overlying plies of belting, and the needles are kept cool by a self-acting oil lubricator. The rollers between which the work passes are wrought by reversible worm and cam motions, and the machine has, in addition to these roller-feeds, what is known as a top-feed motion, suitable for a lighter class of work. The stitch, as in the ordinary sewing machine, can be easily adjusted from an eighth of an inch upwards, and the pressure of the rollers on the work passing through the machine can be regulated at the will of the operative. The machine, we understand, is protected by patent. It has been fitted up expressly for a manufacturing firm in Liverpool, who have orders in hand for over 70,000 feet of cotton belting awaiting fulfilment, so that the value of this mammoth sewing machine will thus be early and satisfactorily tested.—*North British Daily Mail.*

GLEANINGS.

WRITE your name with kindness, love, and mercy on the hearts of the people you meet year by year and you will not be forgotten.

No books are so legible as the lives of men; no characters so plain as their moral conduct.

A bachelor explains that the reason a woman puts her finger in her mouth when she thinks is because she cannot talk and think at the same time.

The *Home Journal* of New York has so far adopted the "improved" style of spelling as to use "f" in place of "ph," as fysician, neofyte, nefew, &c.

It is stated that in making a kid glove it passes through 219 hands. No wonder they wear out so soon. The wonder is that they are not worn out before they are made.

If a man have love in his heart, he may talk in broken language, but it will be eloquence to those who listen.

A man should make it a part of his religion to see that his country is well governed.—*Wm. Penn.*

It is said of Sir Isaac Newton's nephew, who was a clergyman, that he always refused a marriage fee, saying, with much pleasantry, "Go your way, poor children, I have done you mischief enough already without taking your money."

No man is more to be feared than the man who is willing to tell you all he knows, because the chances are that he will tell you a great deal more than he knows.

A newly-married lady was telling another how nicely her husband could write. "O, you should see some of his love-letters." "Yes, I know," was the freezing reply; "I've got a bushel of 'em in my trunk."

A Louisville reporter speaks of his town as "the pure city before which the Ohio River crouches and plays its music through the falls, and hurries on."

A young lady who didn't admire the custom in vogue among her sisters of writing a letter, and then cross-writing it to illegibility, said she would prefer her epistles "without an overskirt."

Keep the tongue from unkindness. Words are sometimes wounds; not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart. So much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

A Yankee, who had never paid more than a shilling to see an exhibition, went to a New York theatre one night to see the "Forty Thieves." The ticket-seller charged him three shillings for a ticket. Passing the pasteboard back, he quietly remarked, "Keep it mister: I don't want to see the other thirty-nine," and out he marched.

The politeness of the President of the United States is proverbial. He listened patiently while a friend read a long manuscript to him, and who then asked, "What do you think of it? How will it take?" The President reflected a little while, and then answered, "Well, for people who like that sort of thing, I think that is just about the kind of thing they'd like."

PETROLEUM A CURE FOR CONSUMPTION.—An American physician has discovered another use for petroleum—it is a cure for consumption. Dr. M. M. Griffith asserts that he has obtained astonishing results by the administration of crude petroleum in many cases of well-marked tuberculosis. He employs the semi-solid oil accumulating on the casing of the wells, and administers it in three to five grain pills, compounded with some inert vegetable matter. He gives the pills from three to five times a day, one pill for a dose, and confesses that he is himself astonished at the effects produced.

WARD BEECHER'S PROPHECY.—The Rev. Ward Beecher predicts a period of prosperity in the United States which will run from ten to fifteen years, and during that time the growth of business is to be disturbed only as the wind disturbs the trees. Mr. Beecher offers a statement as to what in those fifteen years will be the condition of the United States. The territory between the Mississippi and the Pacific is to be filled with the sound of husbandry; the cow bells will tinkle over the vast prairies; the North Pacific Railroad will be completed, and the great Red River country will be more to the United States even than the Mississippi Valley; in fifteen years there will be a great and populous State where now the wilderness echoes only to the foot of the Indian trapper; and last, but not least, in fifteen years monarchial Canada may be united in honourable marriage with the democratic Republic of the United States.

ON GETTING UP IN THE MORNING.—There is no doubt that if an instrument could be invented to indicate the various degrees of difficulty people experience in getting out of bed in the morning, it would have to be graduated from zero up to a very high figure indeed. Many persons know absolutely nothing of any difficulty of the sort; they turn out of bed with the alacrity of a bird, glad even that it is time to get up; while others have to fight a battle more or less severe the moment they open their eyes every morning. We purposely describe the difficulty as that of *getting out of bed*, because it is to a very great extent a mechanical difficulty. When a man was once rallying another of his weakness in

this respect, he said, "Why don't you make up your mind to it?" The reply was, "Make up my mind to it! oh, that is easy enough; I have done that a hundred times; but what I can't manage is to make up my *body* to it." It was a facetious way of putting the matter, but it really did exactly describe the main difficulty.—From *Cassell's Family Magazine.*

A CHRISTMAS PROPHECY.—Believers in prophetic lore, presuming there are a few of such curiosities living even in this nineteenth century, have ample food for reflection in the following, which ascribes to Christmas-day happening on a Thursday, events good, bad, and indifferent. Our long-suffering farmers may take courage and throw the cloak of their depression to the kings and princes who are to "die by skill." Other prophecies equally reliable are made respecting those who may be born or taken ill on the great Christian festival. The lines are preserved among the Harleian MSS., in the British Museum:—

"If Christmas-day on Thursday be,
A windy winter you shall see;
Windy weather in each week,
And hard tempests, strong and thick;
The summer shall be good and dry;
Corn and beasts shall multiply;
That year is good for lands to till
Kings and princes shall die by skill;
If a child that day born should be,
It shall happen right well for thee—
Of deeds he shall be good and stable,
Wise of speech and reasonable.
Whoso that day goes thieving about,
He shall be punished without doubt;
And if sickness that day betide,
It shall quickly from thee glide."

BIRTHS.

BOWRING.—Dec. 25, at Forest Farm, Windsor Forest, the wife of J. C. Bowring, Esq., of a son.

DANBY.—Dec. 26, at High-street, Egham, the wife of Francis Danby, of a son.

DUNNING.—Dec. 24, at Mickfield Rectory, Suffolk, the wife of the Rev. W. B. Dunning, of a son.

FELTHAM.—On Christmas-eve, at Winslow, Bucks, Mercy, the wife of the Rev. F. J. Feltham, of twin daughters, Mercy and Grace.

GROVE.—Dec. 23, at 6, Rusham-road, Nightingale-lane, Balham, the wife of the Rev. W. H. Grove, of a son.

HAIGH.—Dec. 25, at West Highlands, Winchester, the wife of the Rev. H. Haigh, of a daughter.

JONES.—Dec. 25, at Malvern House, Lewisham-park, the wife of Morlais Jones, of a daughter.

MOORE.—Dec. 19, at St. Edmund Hall, Oxford, the wife of the Rev. E. Moore, D.D., Principal of St. Edmund Hall, of a daughter.

RAMSAY.—Dec. 18, at South Darley Vicarage, Matlock, the wife of the Rev. A. Ramsay, of a son.

SERJEANTSON.—At St. Michael's Rectory, Lichfield, the wife of the Rev. J. J. Serjeantson, of a daughter.

MARRIAGES.

BLENKHORN—HARRIS.—Dec. 20, at the Blackheath Wesleyan Church, by the Revs. James Mayer and I. K. Pare, John A. W. Blenkhorn, Surveyor, of Greenwich, to Susan, eldest daughter of Geo. Harris, Esq., of the Telegraph Construction and Maintenance Company, East Greenwich.

BOOTH—GARNISS.—Dec. 24, at Grosvenor-street Wesleyan Chapel, Manchester, by the Rev. J. Nance, Henry Shepley, eldest son of Aaron Booth, jun., of Ardwick, to Martha Rhoda, eldest daughter of the late John Garniss, of Southport.

BURDICH—BEACHAM.—Dec. 25, at the Independent Chapel, Clutton, by the Rev. J. E. Judson, Mr. William Burdich, of Temple Cloud, to Sarah, daughter of Mr. George Beacham, of Timsbury.

CRABTREE—BENNETT.—Dec. 26, at Cemetery-road Baptist Chapel, Sheffield, by the Rev. Giles Hester, William, son of Mr. Joseph Crabtree, Change-alley, to Mary Ann, daughter of Mr. Chas. Bennett, Latimer-street.

DASH—HOWLETT—Dec. 23, at the Burdett-road Congregational Church, E., by the Rev. W. E. Hurndall, M.A., the Rev. Fredk. H. Dash, of Bunzay Congregational Church, to Annie Louisa, elder daughter of W. Howlett, Esq., Cottage-grove.

HAGUE—MOYLE.—Dec. 24, at Union Chapel, Oxford-road, Manchester, by the Rev. A. M'Laren, D.D., Joseph, fourth son of the late Jonathan Hague, formerly of Preston, to Sarah Frances, second daughter of Thomas Moyle, of Ducie-grove.

HOGGAN—LAWS.—On Christmas-day, at Islington Presbyterian Church, by Dr. Thain Davidson, Thomas Hoggan (late of Edinburgh), to Marion Jane, eldest daughter of Michael Grisham Laws, Islington.

HOPWOOD—ROGERS.—Dec. 25, at Christ Church, Westminster-road, by the Rev. G. W. Murphy, M.A., B., uncle to the bridegroom, assisted by the Rev. H. Grainger, Thomas Nelson Hopwood, to Elizabeth Rosina Jane Rogers.

JEFFRIES—WIBMER.—Dec. 18, at the Wesleyan Chapel, Tonbridge, by the Rev. R. Browne, the Rev. Wm. Jeffries, son of the late Mr. Thos. Jeffries, of Fairfield, Liverpool, to Mercy, daughter of Mr. L. M. Wibmer, of Firmont House, Tonbridge.

DEATHS.

CLULOW.—Dec. 18, at Plymouth, the Rev. John Clulow, Wesleyan minister, age 61.

COOK.—Dec. 19, killed at the Sherpur Cantonments, Afghanistan, Major John Cook, V.C., Bengal Staff Corps, second son of the late Alexander Shank Cook, Esq., Procurator of the Church of Scotland.

COOPER.—Dec. 18, at Brompton, Miss Eliza Cooper, aged 90.

DAWSON.—Dec. 26, at the residence of her sister, 6, Percy-villas, Northumberland-park, Tottenham, Margaret Dawson, aged 66 years.

ETHER.—On Saturday morning, Dec. 20, at his residence, 336, Old Kent-road, S.E., Mr. Richard Ether. Deceased was greatly respected and deeply loved by all who knew him.

GILES.—Dec. 17, at The Laurels, 84, Ann's-road, Stamford-hill, Alice Mary, the second daughter of Giles Giles, in her 17th year.

HALLY.—Dec. 21, at Arundel, in the 81st year of his age, John Hally, formerly of Blackheath.

HOOD.—Dec. 24, at 45, Vaughan-road, Camberwell, Elizabeth, the beloved wife of Francis Mitchell Hood, late of Swansea, aged 66.

LAWRANCE.—Dec. 26, at Leamington, Miss Elizabeth Smith Lawrance, in the 80th year of her age.

LEGGE.—Dec. 23, at 2, Grosvenor-villas, Caterham Valley, John Harris Legge, aged 4 years and 9 months, the much-loved child of James and Esther Legge.

LETHBRIDGE.—Dec. 29, after a few days' illness, at the residence of her brother-in-law, the Rev. B. Baring-Gould, Lee-road, Blackheath, Kent, Harriette Ann Lethbridge, aged 30.

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AGRICULTURAL DEPRESSION is by no means confined to the growers of corn; the hops of Kent have failed, and so have those remarkable Cherries which impart the charm to GRANT'S MORELLA CHERRY BRANDY. That delicious liqueur can, however, still be procured at all Bars, Restaurants, and Wine Stores; also at the Crystal and Alexandra Palaces, and the Westminster Aquarium. Manufacturer, Thomas Grant, Distiller, Maidstone.

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N. J. POWELL, Esq., in the chair, which will be taken at twelve o'clock.

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WEEK OF PRAYER: January 4-11, 1880.—Daily Meetings will be held as usual at Langham Hall, 43, Great Portland-street, Oxford-circus, on Monday, January 5th, and following days, commencing at 12 o'clock. Chairmen: The Right Hon. Sir Robert Lush; Sir Harry Verney, Bart.,; J. M. Holt, Esq., M.P.; the Right Hon. Wm. Brooke; Alderman McArthur, M.P.; R. C. L. Bevan, Esq. Addresses will be given by the Rev. Aubrey C. Price; Rev. Henry Simon; Rev. Dr. McEwan; Rev. Dr. Morley Punshon; Rev. Sholto D. C. Douglas; and Rev. D. Jones. The Lord's people are earnestly invited to be present. Papers containing subjects for prayer may be had on application to the Secretary of the Evangelical Alliance.

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The Late Rev. F. S. Attenborough.

THE UNDERSIGNED EARNESTLY APPEAL to the Christian Public in behalf of the WIDOW and FOUR YOUNG CHILDREN of the late Rev. F. S. ATTENBOROUGH, of Leamington, who are left by his premature decease totally unprovided for. Mr. Attenborough's generous devotion to the Agricultural Labourers—of whose Union he was the Treasurer, and whose organ, the "Labourer's Chronicle," he edited—had secured him the respect of all who knew him. He fell a victim to the attempt to do more than one man's work in addition to his own pastoral labours, and it is believed that there are many who will gladly send a contribution to prevent his family from being lifelong sufferers by his self-sacrifice.

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The Rev. John Pulsford, who is now somewhat advanced in life, having in the past year, through his connection as Shareholder with the City of Glasgow Bank, been deprived of the provision which he had made for his family and for his declining years, the above Committee was formed for the purpose of raising a Fund, to be presented to Mr. Pulsford as a testimony to the warm affection and high reverence in which his character and teachings are held by numerous persons in the various branches of the Christian Church. Since then the Committee have been receiving contributions privately, but Mr. Pulsford, having now obtained his discharge from the Liquidators, they are enabled publicly to invite subscriptions from friends and sympathisers. Cheques, payable to the Fund, and crossed "Union Bank of London," may be sent to any Member of the Committee, or to the Hon. Sec. Total amount received to date £897 8s. 5d.

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THE Directors feel devoutly thankful that, in the providence of God, new fields of missionary enterprise have in recent years been opening before them, and that the Divine blessing has crowned the work, both new and old, with encouraging success; but the multiplication of opportunities, and this cheering measure of success, have so seriously increased the liabilities, and the widespread commercial depression has so largely diminished the resources of the society, that it is now burdened with a debt of over £5,000, which must greatly retard further progress, and will, if not removed, necessitate a withdrawal from some forms of evangelistic work now hopefully carried on.

The usual outlay for the current year in the several Missions having been already sanctioned, there is no possibility of any immediate check to the annual expenditure, and to have to sell out yet more of the society's invested funds, which help so considerably to augment the income, is a course of action the Directors are exceedingly anxious to avoid. Hence this appeal to the Christian liberality and zeal of the friends of the society, that, instead of drawing back, the missionaries may be enabled to proclaim the Gospel of Christ in wider fields, and to peoples among whom His saving name is yet unknown.

The Directors gratefully acknowledge the sum of £3,000 already sent in response to this appeal; but they would remind their friends that this still leaves over £2,000 that has yet to be provided for, and which, if allowed to remain, would seriously affect their future operations, as the actual deficiency of last year amounted to £17,000, necessitating the disposal of a portion of the reserved funds.

Special contributions, large or small, will be thankfully received at the Mission House, and will be promptly acknowledged.

J. KEMP-WELCH, J.P., Treasurer.
ROBERT ROBINSON, Home Secretary.
Blomfield-street, London-wall, E.C., Jan. 1, 1880.

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Contributions in aid of the Society will be thankfully received by the Treasurer, Vesey Holt, Esq., 17, Whitehall-place; and at the National Provincial Bank of England, Piccadilly, W.; the Hon. Secretary, Colonel Sandwith; and by the Secretary, Mr. W. A. Blake, at the Offices, 4, Trafalgar-square, Charing-cross, W.C.

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LIVER COMPLAINTS	WRITER'S CRAMP	PARALYSIS	CONSTIPATION	MENTAL and PHYSICAL
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SCIATICA	ASTHMA	RHEUMATISM	GENERAL DEBILITY	FUNCTIONAL DISORDERS, &c., &c.

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"Dated this 9th day of March, 1866."

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(Bart., F.R.C.P., Physician to H.M. the Queen).
WM. FERGUSON
(Bart., F.R.S., late Surgeon to H.M. the Queen).
HENRY HOLLAND
(Bart., M.D., F.R.S., Physician to H.M. the Queen).
J. RANALD MARTIN
(Bart., C.B., M.D., F.R.S.), &c., &c.

DR. ONIMUS,
Lauréat de l'Académie de Science et de Médecine, Paris.

In his Handbook, "Guide Pratique d'Electrotherapie," by Dr. E. Bonnefoy, states, pp. 125 and 126 (1877):

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THE LANCET, No. 1, Vol. II., 1856.

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GALVANISM v. GENERAL DEBILITY.

"The Bank, Winchester, Nov 19, 1879.

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GALVANISM v. EXTREME NERVOUSNESS.

"Woolwich, Oct. 22, 1879.

"Dear Sir,—I am glad to say I have entirely recovered from the nervousness and shaking of the limbs. After wearing the Belt about three months I felt quite myself again. I should have great pleasure in recommending them to anybody suffering from the same complaint as I was.—I am, yours truly, "C. J. P.

"Mr. J. L. Pulvermacher."

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GALVANISM v. GENERAL DEBILITY.

"High-street, Battle, Dec. 19, 1879.

"Dear Sir,—I am deeply thankful to you for providing me with the means of being cured; cured I can certainly say I am, compared with what I was three months ago, and I had every reason to believe mine was a very bad case. Since wearing your Belt I have not had a day's illness, and my spirits have been of the best, and a great many people have said what a change there is in me. I am stouter, rosier, and merrier, and, dear Sir, my heart is full of gratitude towards you. I shall recommend your Bands wherever I have the opportunity.—I remain, yours very truly, "W. P. WHITE.

"J. L. Pulvermacher, Esq."

PULVERMACHER'S CHAIN BANDS, BELTS, &c.

GALVANISM v. GENERAL DEBILITY AND WEAKNESS IN ARMS AND LEGS.

"2, Prospect-place, Bow-street, Scarborough, Oct. 11, 1879.

"Dear Sir,—I may briefly summarise the benefits which my daughter has received from the use of your Belts to be as follows: an increased warmth in the system, a better appetite and digestion, the removal of the leaden feeling in the legs and arms, leading to the full use of the same. You are at liberty to make use of this letter as you think fit.—Yours truly, "GEORGE JONES.

"Mr. J. L. Pulvermacher."

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GALVANISM v. INFANTILE PARALYSIS.

"Museum-street, Ipswich. Sept. 23, 1879.

"Dear Sir,—Having seen the name of Mr. Robert Seagar, of Ipswich, so prominently before the public in connection with your Galvanic Chain Bands, I had the desire to put the virtue of this remedy to a test of personal inspection.

"Mrs Everard has a little girl in the eighth year of her age, who has been a great sufferer from paralysis. The child seemed to have no strength on one side of her body, and could with difficulty stand alone. She was sent to the East Suffolk Hospital for four months, but came out an incurable. By the kindness of the clergyman of the parish in which her parents reside, the child was sent to Guy's Hospital, London, for four months, from which she returned an incurable. I saw the child on her return from Guy's Hospital with irons on her legs, and the iron had wounded her heel. She was a helpless cripple, and at that time her parents had no hope of her recovery.

"I felt a great desire to see the child put under the regimen of the Galvanic Chain Band, and advised the mother to consult Mr. Robert Seagar. The result is not only highly favourable, but has surpassed our most sanguine anticipations. The child is now capable of walking to school. It is true that at present she walks with the aid of a little walking-stick, as the journey is long; but she can walk about the house without the aid of a stick, and we are in good hopes that shortly her strength will be so restored that she will run about as free as other children.

"Here, therefore, is a case which has come under my own personal observation, and for the authenticity and genuineness of which I can vouch. The united skill of two of the greatest hospitals in the kingdom has failed to effect what has been so successfully accomplished by your Galvanic regimen.—I remain, yours most respectfully,

"(Rev.) JOHN BREWSTER, Wesleyan Minister.

"J. L. Pulvermacher, Esq."

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GALVANISM v. RHEUMATISM.

"Robeston, Wathan, Narberth, Oct. 9, 1879.

"Sir,—I am pleased to be able to inform you that the Galvanic Chain Band which I had from you some little time ago proved to me to be most effective. After I had applied it four times I found myself perfectly cured, and since have not been affected the slightest by rheumatism, from which I had suffered severely. If you desire you may make use of this.—Yours respectfully, "B. JAMES.

"Mr. J. L. Pulvermacher."

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GALVANISM v. LOCAL DEBILITY.

"South Hackney, Sept. 23, 1879.

Gentlemen,—It is with great pleasure I desire to say that your Galvanic Bands have proved entirely successful in my case of nervous debility; and after wearing them four months, I am now thoroughly restored. I think it only right to add my testimony to the many testimonials you must have received; and you are at liberty to use this letter, reserving my name and address.—Thanking you most sincerely, I remain, yours faithfully, "J. S. H.

"Messrs. Pulvermacher and Co.'

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GALVANISM v. GENERAL WEAKNESS.

"3, Annie-villas, Hall-lane, Bowling, Bradford, July 5, 1879.

"Dear Sir,—In January, 1878, you sent me one of your Voltaic Belts. I was then very ill, and I am happy to say it has restored my health. I have now been working for 12 months without any drawback whatever. I was told many times that I should never be able to work again. I thank you with all my heart for the interest you took in my case. Should you like to use my name you can do so in any way you like.—I am, dear Sir, yours truly,

"Mr. Pulvermacher." "JAMES PITTS.

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GALVANISM v. AFFECTIONS of the KIDNEYS and GENERAL DEBILITY.

"Leicester, Sept. 9, 1879.

"Dear Sir,—I have derived great benefit from the use of your Chain Bands. The disinclination for active service has passed away, the kidneys have also resumed their usual healthy state, and the general tone of the body is altered. The Bands have done all I could desire and more. If you use this as a testimonial, please reserve the name and address.—Yours very faithfully, "H. A. S.

"Mr. J. L. Pulvermacher."

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7. NONCONFORMIST PSALMODY.
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A Portrait of the Right Rev. C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. With a Biographical Sketch.
THE PERMANENCY OF THE PAST. By Rev. Hugh Macmillan, D.D., LL.D.
NOCTES THEOLOGICÆ.—Introductory. By Rev. Enoch Mellor, D.D.
SALAAM—CHAIRE—SALVE. By Rev. George Brown, B.A.
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THE DUTY OF ALL CHRISTIANS ON THE TEMPERANCE QUESTION. By Rev. Canon Barry, D.D., Chaplain-in-Ordinary to the Queen.
THE REV. APOLLOS HOWARD, LL.B., M.A. By the Editor.
LITERARY NOTICES.
REV. JAMES FLEMING, D.D. By Rev. J. C. Harrison.

IMPORTANT NOTICE TO SUNDAY-SCHOOL TEACHERS.

THE AMERICAN SUNDAY-SCHOOL TIMES is now published in London EVERY WEDNESDAY, price 2d., and arrangements have been made by which it will contain the International Lessons more than a week in advance.

The issue for December 27 is a SPECIAL DOUBLE NUMBER, containing a remarkable series of Papers on "The Bible and Its Study," specially contributed by Bishop Ellicott, Dr. Pressensé, Prof. Rawlinson, the Author of "The Land and the Book," Dr. Scrivener, Prof. Austin Phelps, Dr. Curry, Prof. Riddle, Dr. Philip Schaff, Dr. Hall, and Chancellor Crosby; Papers on "The New Lessons for 1880," by Dean Stanley and Dr. Godet; and "Hints to Teachers," by D. I. Moody, Charlotte M. Yonge, and Dr. Chambers.

These articles were all prepared expressly for the "American Sunday-school Times." Specimen copies of this number will be sent to teachers and superintendents on receipt of stamps to cover postage—viz., 1½d. per single copy, or 1s. for 12 copies. Application should be made at once to the Publishers.

EDITED BY REV. J. GUINNESS ROGERS, B.A.

THE CONGREGATIONALIST.

Price One Shilling Monthly.

With CABINET PORTRAITS Executed by WOODBURY Process.

The Editor gratefully acknowledges the encouraging support he has received during the past year, and the many expressions of approval both in the notices of the *Congregationalist* in newspapers, and in private communications from friends. The success already realised fully equals his expectations, and induces him to persevere, profiting by the experience acquired during his first year of office to make the magazine a more efficient instrument for the objects it has in view.

The *Congregationalist* is the servant of the Congregational Churches, and one of its leading objects will be the diffusion of right views in relation to their principles and work. One of the features of the volume for 1880 will be a series of papers on Congregational Church Life by various writers. The following headings will indicate their general character:—1. The Church Member; 2. The Pastor; 3. The Deacon; 4. The Sunday-school Superintendent; 5. The Sunday-school Teacher; 6. The Organist and Choirmaster; 7. The Chapel-keeper; 8. The Church Meeting; 9. The Young Men's Association; 10. The Suburban Church; 11. The Country Church. The first of these will appear in the February Number.

Among the portraits for the coming year will be those of Samuel Morley, Esq., M.P.; Rev. Dr. Raleigh; Rev. J. C. Harrison; Hugh Mason, Esq.; Henry Lee, Esq.; Rev. Principal Newth; Rev. Dr. Mellor; Rev. E. R. Conder; the late Sir Titus Salt; Rev. Dr. Kennedy, &c. Pen and Ink Sketches of eminent ecclesiastics will be occasionally introduced. Among these will be the Bishops of Durham, Lichfield, and Rochester, and Cardinals Newman and Manning.

The success of the past year warrants the Editor to indulge the hope that he may command the cordial co-operation of all Congregationalists in his arduous and responsible labours.

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SUPPLEMENT TO THE NONCONFORMIST & INDEPENDENT

THURSDAY, JANUARY 1, 1880.

NONCONFORMITY IN MANCHESTER.

[FROM OUR CORRESPONDENT.]

MANCHESTER, Dec. 30.

CONGREGATIONALISM in Cottonopolis is ambitious of a "local habitation," as well as "a name," and the ministers and deacons of Manchester and Salford are accordingly discussing a project of considerable interest. The need of a common meeting-place, in a central part of the city, easily accessible from all the suburbs, with an assembly-hall for occasions of denominational or public importance, has long been greatly felt. At a recent representative meeting, Mr. B. L. Green, the energetic secretary of the Manchester and Salford Liberal Association, read a paper advocating the erection of a Congregational hall, and the formation of a Congregational club in Manchester. The Roby Memorial Schools, through the generosity of the Grosvenor-street Church, have been, for more than thirty years, the home of the various organisations and the centre of the influence of the churches of the district. The population of Manchester has increased rapidly during the last ten or fifteen years, and as a consequence, the Roby Schools are not nearly as adequate to the purposes of the present generation as they were to those of the past. Moreover, rumour credits the friends at Grosvenor-street with harbouring the intention of a migration at no distant date to the suburbs; and it is not improbable, therefore, that a place, which Mr. Green described as one "where many happy meetings had been held, and many divinely-aided labours originated," may cease to exist, at least in its present capacity, before many more years have rolled away. The essayist urged that the time had now come when the Nonconformists of this city should assume an aggressive attitude, and secure facilities for enlarged and more extended operations. He advocated, in connection with the scheme, the formation of a reference library, with a well-furnished reading-room, open to all our ministers, Sunday-school teachers, and mission-workers. In such a library there could be gathered a selection of the numerous books dealing with points of Biblical criticism, which of late years have been so freely issued. Complete sets of commentaries, works on ecclesiastical questions, church history, and every department of theology should also be placed upon the shelves of the reference library, available for ministers, lecturers, essay-writers, and members of our young men's debating societies. Why should we not have occasionally, asked Mr. Green, a Congregational lecture, or series of lectures, on subjects of doctrine and polity? All religious communities of like faith and order might be invited to share with us in the privileges and benefits of the proposed institution? The building must, of course, not be hidden away in a back street; and, therefore, to erect it at once on a worthy scale and site would probably involve an expenditure of £40,000 or £50,000. This sum, Mr. Green thought, might be raised in shares of £5, called up in £1 instalments. The expenses of the hall, including interest on the shares, might be partially met by contributions from the various societies accommodated on the premises, and by letting the lower portion of the building. The formation of a Congregational club was, perhaps, a matter for after consideration. An interesting discussion followed the reading of the paper, and it was generally admitted that such a building as that proposed would quicken the *esprit de corps* amongst the local churches, and also form a nucleus round which Congregationalism in Lancashire and Cheshire might rally. It was resolved—"That this meeting, without committing itself to the details of the scheme introduced by Mr. Green, is of opinion that many advantages would accrue from having a central Congregational hall, and hereby appoints a committee (consisting of a number of representative laymen) to further consider the subject, and report on some future occasion." The names of the committee are a sufficient guarantee that the scheme will be promptly dealt with, and in a manner not unworthy of the issues raised.

"Sunday-school Teachers' Preparation Class, conducted by the Rev. Alex. M'Laren, D.D., Thursday Evenings, from 6.15 to 7.15, in the Roby Schoolroom. Teachers of every denomination, and all persons interested in the study of the Scriptures cordially invited." So runs an advertisement which has occupied for the last two months a prominent place in the Manchester newspapers, and which has sufficed to attract week by week an enthusiastic crowd of Sunday-school teachers to the historic rallying place of local Nonconformity. It is an intellectual treat, and one of no common order, to listen to Dr. M'Laren's lecture-room talks on the "International Lesson." The remarkable analytical skill, profound moral fervour, and real imaginative power which distinguish the great Baptist preacher, have seldom been seen to greater advantage than in his simple, but searching and suggestive, remarks on the lessons of the Sunday-school Union. At this preparation class, there is the same play of delicate fancy, fresh and unconventional style of criticism, keen spiritual insight, and depth of devotional feeling which mark the ministry of Dr. M'Laren, and make it a great power in the religious life of this community. The masterly expositions of the "International Lesson" which Dr. M'Laren is giving week by week at the present time to the Sunday-school teachers of Manchester ought assuredly to be taken down *verbatim et literatim*, for the benefit of the thousands in England and America who doubtless would prize the help of so consummate a Biblical critic as the leader of our local teachers' preparation class.

Talking of Dr. M'Laren suggests the name of another eminently successful and useful Manchester minister—the Rev. J. A. Macfadyen. Considerable curiosity, mingled with not a little anxiety, has just been experienced in reference to the movements of the genial and warm-hearted pastor of Chorlton-road Congregational Church. A week or two ago Mr. Macfadyen received a unanimous call from the most influential Congregational church in Melbourne. The churches of the entire district shared, to a greater or lesser degree, the apprehensions of Mr. Macfadyen's own people; and it was, therefore, felt to be a matter for thankfulness when the flattering overtures from Australia were promptly dismissed. Mr. Macfadyen is President for the year of the Lancashire Congregational Union, an honour which has been fully merited by his untiring and unselfish devotion to the interests of Nonconformity in the county. The energy of Mr. Macfadyen is proverbial, and the Manchester churches in general, and Chorlton-road in particular, would have felt inclined to pick a quarrel with their "kin beyond the sea," if their effort to appropriate it had proved successful.

The Lancashire Independent College—an institution, by the way, to which Mr. Macfadyen's services have long been freely given—has just held its annual meeting. This year the committee wisely determined to make the experiment of holding the annual meeting in the city instead of at the college, which is situated in the distant suburb of Whalley Range, and the result of this innovation was a most successful gathering of the subscribers and friends. There are at present 59 students upon the college roll, of whom, however, two are pursuing their studies at Cambridge and one at Glasgow, with the sanction of the committee. The report stated that there was no lack of promising candidates, but, unfortunately, the treasurer was compelled to add that there was a considerable lack of liberality towards the college amongst the churches, and a strong desire was expressed that the relationship of the college to the churches should be a little closer and more cordial. The balance due on the general account for the year, it was stated, was £46 2s. 10d., whilst on the building account £6,085 is still owing. One gentleman who was at the meeting increased his annual subscription from 20 to 50 guineas, and the generous example was not lost upon others who were present. Professor Scott said, with justice, that the position which the Lancashire students had taken at Cambridge was a matter for which Nonconformists generally had reason to be proud, and it was a position of which no theological institution in the country need feel ashamed. Last June, at the two largest colleges in Cambridge, St. John's and Trinity, the only two men who were found in the first division in the theological examination were students of the Lancashire Independent College. The success of the Lancashire men, both at Owen's College and the London University, has, moreover, become greater year after year. When Owen's College is merged in the proposed Victoria University the opportunities for culture possessed by the Lancashire students will be unequalled.

A good suggestion reaches us from Liverpool. A "Cheshire Organist" states that the Church of England choirs in the district have an annual musical festival in Chester Cathedral, and he is anxious that the Congregational churches of the country should follow suit with a similar annual gathering in St. George's Hall. Why, he asks, should not the Congregational churches of Liverpool, Birkenhead, and district, give an annual performance—say of some oratorio in St. George's Hall? Or, if this is too ambitious a project, it is surely feasible, he suggests, to hold an annual musical service in one of the larger churches of Liverpool. Any funds that might accrue might be formed into a church choir fund for the purpose of making grants for music to the poorer churches. The idea, of course, of such a service is not an original one, but it would be well for many reasons if it could be fairly tried on a large scale. I trust to be able to report before long that the "Cheshire Organist's" suggestion has been taken up heartily by the churches to which it is addressed.

At the last meeting (Dec. 9) of the Manchester and Salford Congregational Ministers' and Deacons' Association, a paper was read on the subject of Special Missions in connection with the work of our churches, by the Rev. H. F. Walker, of Pendlebury. Mr. Walker advocated in his paper, which was full of practical hints, a simultaneous aggressive effort by all the churches of Manchester and Salford. After an interesting, but by no means an exhaustive, discussion, a committee was appointed to arrange for the holding of special mission services wherever desired within the bounds of the association. Happily, already, signs are not wanting which go to prove that the new committee will not find their appointment a sinecure. The Church of England has held several missions in Manchester during the last few years, and it is high time that the Nonconformists emulated the zeal of the Establishment in its energetic endeavours to bring the Gospel into vital contact with the toiling masses who crowd the highways and byeways of this great and opulent city.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

THE tremendous catastrophe of the fall of the Tay Bridge has caused, as you may suppose, a profound sensation throughout Scotland. The swift, silent plunge of the train into the water, indicated to some people on the shore by "a flash of light;" the appalling loss of life; the blow thus given to a great interest, the North British Railway, which was just contemplating the erection of a similar bridge over the Forth—the whole thing, in fact, has produced in the public mind something like a feeling of horror. It cannot be said, of course, that a calamity has happened in any way to be compared to the failure of the City of Glasgow Bank; but there can be no doubt that the consequences will be far-reaching and serious. It was a frightful night. I was out at about half-past seven, when the accident must have been occurring; and as I walked along, carefully keeping to the middle of the street, I was conscious of a feeling of apprehension such as I had never experienced before in similar circumstances.

Speaking of the Glasgow Bank, the prospect of a speedier settlement of its affairs than anybody dreamed of has had a soothing effect upon the Scottish mind. The desolation it wrought was so great, and the winding-up of the bankrupt Western Bank took so long a time, that nobody would have been surprised if the liquidation had gone on for years. It is greatly to the credit of the able men who have had the matter in hand that they have managed to push things to the point now reached. So certain is it that in the long run there will be money enough to pay all creditors, that all the banks are offering to give the depositors the sums due to them at once, if they are willing to forego their claims to interest.

We have now a good hope that the worst is passed with us. Trade is certainly reviving, and although many farmers have been ruined, and not a few of them are complaining that their grain is "thrashing" less satisfactorily than they even expected it to do, yet there was such a good "fall"—as the Americans call it—and the crops were so late that the agricultural interest has, perhaps, suffered less here than it has in England. It will be matter for thankfulness on more accounts than one when the cloud passes away; for, to mention nothing else, it has had a very depressing effect on all enterprises. Churches, for example, have felt the influence of the bad times keenly. Their available funds have diminished. But that has not been the worst of it. The failures of last year produced a sort of impalpable panic, which made people timid, and heartless, and lethargic, and thus actually lessened the amount of Christian work done. I hope that with the return of better days the old "spring" will come back.

From all quarters comes the din of preparation for the approaching election. I suppose I am safe in saying that almost every Conservative seat will be attacked—Midlothian, for example, by Mr. Gladstone; Perthshire by Mr. Currie; Bute by Mr. Bussel; the Ayr Burghs by Mr. Balfour; and so on. On the other hand the Conservatives don't mean to be behind us in courage. They threaten Glasgow, Fife, Haddington, and other places. Of course nobody knows what may happen; but, unless some very extraordinary event takes place, the probabilities are all in favour of a far stronger Liberal vote than ever from this corner of the kingdom.

It is not likely that any candidate will be allowed to pass without giving his views of Disestablishment—so that after all is over, it will be easy to classify the Scotch members. They will range themselves thus: 1. Those who are dead against Disestablishment on principle. 2. Those who will vote for it when it is taken up by Government, but not before. And 3. Those whose minds are so entirely made up for it, that they will even support an abstract motion introduced by a private Liberationist member. The second of these classes will be the most numerous, and I shall be surprised if they do not constitute a majority of our representatives.

One significant indication of the progress of the agitation in favour of Disestablishment appears in the ill-concealed alarm of the Church party. This alarm appears in various ways. Principal Tulloch, for instance, who is constitutionally a Liberal, but who is also a Church dignitary, makes eager use of a cautious sentence uttered by Mr. Gladstone. Mr. Gladstone's position is substantially Lord Hartington's. He thinks the question is one internal to us, which we should be allowed to settle for ourselves; but he asks that we should discuss it soberly, and with a due regard to vested interests. Dr. Tulloch seizes upon this advice, and perverts it. He makes Mr. Gladstone appear anxious for the maintenance of the Scotch Establishment, and disposed to regard as "wicked" those who contemplate laying their hands upon it. The Principal had no right to say that; but even with this revelation of the state of his own mind, he does not please the more thoroughgoing members of his own Church, who are very angry with him for speaking so much as one good word in favour of Mr. Gladstone.

What *they* think on the subject is made known by the *Glasgow News*, the Tory paper which, *per* favour of subsidies, maintains the cause of Lord Beaconsfield and the Church in the West. In a recent leader that paper tells us with a charming frankness how a *genuine* Churchman, not a man of the milk-and-water type of the Editor of *Fraser*, views the situation.

"It seems necessary," it says, "to insist again and again on the point that if it is right for the State to

make a national profession of religion, no turn of the political wheel can make it wrong. Those who uphold the principle of Establishment must uphold it through good and evil report."

And then, to help its readers to understand what it means it employs an illustration :—

"Suppose the majority of the electors of Scotland should decide that the circulation of the Scriptures should be forbidden, that the Ten Commandments should be abolished, and that to tell the truth was a crime, would that alter the fact in regard to these sacred subjects? We hold the principle of the national recognition of the Christian religion as sacred as any of these, and that principle must abide in all true Churchmen, whatever may be the popular will respecting it."

One feels inclined to pinch one's self in reading this, to make sure that we are not all in dreamland. Just fancy a sane man in the Salt Market counting it as truly a sin to say to a sect in a country that it must not any longer calculate on the use of the national funds for the sustentation of its ministry as it is to abolish the Ten Commandments! No wonder such a belated individual believes that "no true Churchman can give a vote in favour of placing Mr. Gladstone in power." "We can allow," he sagaciously observes, "almost as much latitude as they please on such questions as the land laws, the liquor traffic, and electoral reform, but [Churchmen] must not falter in their allegiance to the Church and the principle upon which she exists as the Church of the nation, on pain of being branded as traitors!"

These words should be placed plainly before those Liberal candidates who imagine that they will gain something here by trimming on the Disestablishment question. They will not catch "the true Churchmen" for whom they fish; and in trying to tickle them, they will only damp the enthusiasm of their real supporters.

You will soon learn in an authentic way what are the opinions of the Broad Church party in the Scottish Establishment, both as to religion and other things. Two volumes are announced as in preparation—one of Sermons by some of their representative men, another of Essays and Reviews. Among the writers are Tulloch, Caird, Story, &c. The manifesto is looked for with some curiosity, and that all the more because it is being edited by a renegade Free Churchman, Professor Knight, who is weak enough to make himself the cat's-paw of a party which cannot much respect him. One or two trials for heresy would probably come out after publication, if the preachers were anywhere else than in the Establishment. But what you cannot stand in England—in the case, for example, of Mr. Mackonochie—is done here quite meekly. We have in the "National Church" a pretty stringent Confession of Faith, which all the gentlemen have "signed," but the idea of conforming to its teaching is regarded as a joke. It is a pity that they don't, for decency's sake, move for its abolition.

St. George's Church, Edinburgh, is at last in a fair way to get a minister. Dr. Donald Macleod refused the incumbency at the last moment, and there was, for a time, a risk of the right of election passing out of the hands of the congregation altogether; for you must know that the great Bill which abolished patronage provides that the power of the people shall continue during a vacancy only for a certain limited time. However, they did save their heads, and called Dr. Scott, of Greenside, who has accepted. Dr. Scott is chairman of the School Board of Edinburgh, and an astute man. As many of his present flock will follow him to his new sanctuary, the place, which has been so empty since Dr. Candlish left it in 1863, may possibly begin to fill.

AMERICAN SAYINGS AND DOINGS.

THE decision to appoint three more Roman Catholic Bishops to newly-constituted sees, and the aggressive action of the priests in reference to the public schools—the children having been forbidden to bow their heads during the recitation of the Lord's prayer, and a grievance being made that "Church exercises" are not accepted as a valid excuse for irregularity of attendance—have directed attention to the proportions now assumed by the Catholic population in the United States. In 1820, they numbered less than a quarter of a million out of a total of nearly ten millions; at the present time the proportions are about seven millions out of a total of forty-five millions, and a little tall talk is indulged in as to what is to happen in 1930, when it is predicted that the Roman Catholics will constitute a majority of the whole population. Some light has been thrown upon this matter which serves to indicate how little probability there is that any such a calamity to the cause of liberty is looming in the distance. A Government return shows that in the interval, there have arrived in the United States no less than nine million immigrants, a very large portion being from Catholic countries; it is estimated that at least two-thirds, or six millions, of these immigrants were Romanists. Taking this into account, and allowing for the natural increase by births, it would seem as though the Pope was reducing, rather than increasing, the number of his subjects as the result of these migrations, and we have positive testimony that such is the case. The Vicar Apostolic of Nebraska, the Right Rev. James O'Connor, testifies, "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone, with its sparse population, the number thus lost has been from 10,000 to 15,000." He adds this ominous declaration : "The Church has no more bitter enemies to-day than these children of Catholic parents." Nevertheless the Papacy has a large number of subservient instruments in the United States, who, under the astute direction of Leo XIII. are being vigorously organised, and the friends of free institutions are beginning to recognise the necessity of vigilance and perseverance in resisting aggressions.

There are many incidents of recurring Christmas festivities, which may be forecast with tolerable accuracy, but certainly among these would hardly have been included a drawing-room party of Quaker ladies, busily occupied with gaily-coloured silks and satins in fabricating flounces and furbelows for doll dresses. Yet such a sight as this was witnessed a short time since in the city of New York, and when the explanation is given there will be, we venture to say, none to point a reproach at the Friends thus occupied, on the score of inconsistency or instability. For some years past the Friends have conducted a mission among the Pawnees and Cheyennes in the Indian Territory, and the dolls, trinkets, and toys with which these ladies had thus surrounded themselves, were for consignment to Shawneetown, to decorate a Christmas Tree for the children of a Sabbath-school in that city. "It would have done thee good," said a worthy Quaker, reporting to his friends in New York the result of the first experiment in this direction—

"To have seen the bright eyes when the curtain dropped and the children saw the loaded tree for the first time. Standing in the house, with such an abundant crop of pretty things, the eyes of the girls fairly beamed as they looked at the dolls dressed in silks and satins, looking right down at them. And when one was handed out, quick as thought their little dark lips were pressed to those of the doll. Then a heartfelt 'thank you' was heard all over the room. The boys were no less pleased with their tops, balls, knives, and books. The next morning I went into the room while they were eating breakfast, and I told them of thy great kindness in getting up the presents and sending them. Each one wished me to say to thee that they loved thee, and to tell how thankful they are."

We are sure that Christians of all denominations will join with Dr. Irenæus Prime, in his comment upon the incident :—

"It was not the least of the thrills in this music of the soul that these ministers of good cheer to the red-faced little ones of the West are the people whom we call Quakers—a sect that call us 'the world's people,' as if they, too, are not of the world worldly, if not of the earth earthly. It is refreshing to know, if they will not wear silks and satins themselves, they will tickle the pride of the little Indians with the finery they will not themselves wear: and if instruments of music afford them no pleasure, they will make the boys in the forest leap for joy at the sound of the trumpet and harmonicum. I love these Friends for this, and send my hearty wishes to the West in these boxes of blessings for a Christmas Tree."

Mormonism is now included among the burning questions calling for legislative action. The growth of population in Utah Territory justifies the demand for its admission to the dignity and privileges of a State; but a strong objection is felt to the adoption of this course, arising out of that peculiar institution of "the Church of the Latter-day Saints"—polygamy. The offensive character of such relationships may be judged from the statement that a Mormon frequently marries the sisters of his own wife, and sometimes a mother and daughter at once, while a near relative of Brigham Young lived in open polygamy with his own granddaughter. As the marriage laws are made by each individual State, the Congress would be powerless as to Utah; and as the "saints" are now colonising Idaho and Arizona, there is considerable danger that they may obtain the control of two other embryo States in those regions. To meet this difficulty, several plans have been proposed. President Hayes is understood to favour the disfranchisement of polygamists; but preference will probably be given to an amendment of the Constitution forbidding polygamy, and giving Congress "power to enforce this article by appropriate legislation—a similar power to that conferred in reference to slavery." Notice of such an amendment has been given by Mr. Roberts, representative of Michigan, and it will probably receive the sanction of every State in the Union. Mr. Cannon, the Mormon delegate from Utah, deprecates the "fuss" that is made upon the question, on the ground that, while the Mormons include about 30,000 male adults, not more than 4,000 of them have a plurality of wives. He says the Mormons will continue to hold their belief that polygamy is "a revelation from God," but they will not "violate the law of their country by practising it"—that is, we presume, when it is found that the authority of the law has become practically irresistible.

The "Continental Sunday," in the matter of theatrical performances, has been developed in some parts of the United States to such an extent that in Cincinnati it has been estimated that the attendance at Sunday places of amusement quintupled the total attendance at all the churches. Public attention having been called to the subject, the police commissioners issued an order directing the superintendent of police to arrest all persons found performing on Sunday in any of the theatrical, variety, or concert shows. Several of the "shows" closed their doors; some of the proprietors converted their auditoriums into beer saloons, two announcing that the regular performances would commence at midnight; but at Henck's Opera-house, as an attempt was made to represent the sensational drama "Fifine," several arrests were made. The result of this activity is that these Sunday performances, to the number of more than twenty, have been for the time suppressed.

WEEK OF UNITED PRAYER.—The meetings in London in connection with the Evangelical Alliance arrangements for a week of united and universal prayer will be held daily in Langham Hall, commencing on Monday next. Addresses during the series will be delivered by the Revs. Aubrey C. Price, Henry Simon, David McEwan, D.D., W. Morley Punshon, LL.D., Sholto D. C. Douglas, M.A., and D. Jones, B.A. Afternoon meetings will be held at the Centenary Hall, Bishopsgate-street; and evening meetings at the Young Men's Christian Association Hall, Aldersgate-street, and at 48, Great Marlborough-street.

MISSIONARY JOURNEY IN THE CORREZE.

[IT may surprise some of our readers to be told that the Corrèze is one of the departments of France, and is traversed by the Orleans and Toulouse Railway. On a recently-published *Protestant* map of France only two towns are marked in this Department, and in such a way as to show that there is no Protestant church in either of them, and that only a few Protestants are resident there. M. Hirsch, of the *Société Evangélique de France*, the devoted Evangelist of the Creuse, a neighbouring department, where, until within the last few years, Protestantism and the Gospel were almost unknown, has lately made two journeys into the Corrèze. The subjoined extracts from his journal will be read with surprise and pleasure. Their perusal will call forth the exclamation, "The fields are white unto the harvest."—ED. *N. and I.*]

It was not without some degree of apprehension that I entered the Corrèze. Who am I and what am I that I should undertake such a work? But the Lord answered, as He did when I went to the Creuse, "Go, and I will be with thy mouth." He did not forsake me for a moment. Everywhere and always I felt His presence. Those twenty days of hard labour will reckon among the best of my missionary life. Much fatigue and many struggles, but what blessings! Ask the Bishop of Tulle and his clergy about it. What a stir! How the Gospel alarms them! Well, the Gospel has now obtained a footing within the Corrèze. I proclaimed it in ten towns, and it was everywhere listened to with sympathy. Say what you may, our people are not thoroughly unbelieving. They will have no more to do with the priests, and they are right. Let us offer them Jesus Christ, and they will reflect, live, and believe.

My plan was to deliver two lectures in each place; one was not sufficient to produce a really deep impression.

Objat.—My first lecture was listened to with really religious seriousness. Some commercial travellers, who had predicted a complete *fiasco*, were compelled to yield to evidence, and acknowledge that there is among this people a religious chord which it is easy to set in movement. They thought it was overstrained or broken. Be it so or not, through the Gospel it will soon recover its original sensitiveness. My second lecture was equally successful. A merchant said, "You are welcome amongst us. This is the real Gospel. Why have you been so long in coming to my poor district?"

Larche.—Here some freethinkers offered me their services. I was afraid there might be some misunderstanding, and hastened to explain what I am and what I seek to accomplish. "Never mind," they said; "do you think we are enemies of religion? Not at all; we make war on *a* religion which makes war on us; we kill in order not to be killed." Many women, and even ladies, came to the meeting (this was not the case elsewhere). They were delighted, and their husbands also; and at the second meeting they were almost convinced, and asked me to return as soon as possible. Since then, several of the principal people in the locality have written, asking me to form a church, and to arrange for the building of a temple. "We are ready," they say; "a few still need to be convinced. You will make our task easy."

Douzenac.—"Don't go to Douzenac," was said on every hand; "you will be eaten up." Nevertheless, I went, and bless God that I did. I had two capital meetings, and met with a very wealthy family, the head of which was formerly connected with the Ministry of Foreign Affairs. The wife, on the occasion of her last visit to the confessional, had good reason to break entirely with the priests. This family will be helpful friends. They have asked me for a *dépôt* of Bibles, &c.; and, in spite of the wrath of the priests, they have begun to sell "the Book which redeems souls and delivers consciences."

Seilhac.—Here I met with a real ovation.

Argentac.—The women in this place are frightfully bigoted. No sooner did they hear that a Protestant had entered their town, than they sought me out and began to abuse me. In the evening I was amply repaid for this attack by a delightful meeting. On my return the wrath of the women, urged on by the priests, rose to an even higher pitch than before. But the sympathy of the men increased in similar proportion, and many a shake of the hand, accompanied by the words, "You will come back again, will you not?" soon made me forget the exploits of these modern crusaders.

Brive.—In this pretty little town I found some 30 born Protestants, with whom I held a service on Sunday morning. The disposition of the people was excellent. The *casino* where I delivered my lecture will not contain more than 350 persons. Every seat was filled, and more than filled, and in the courtyard there were at least as many more persons. The *République* of Brive gave a very fair report of my lecture. What especially pleased me were the unequivocal tokens of approval when I spoke of the proper and vital nature of religious feeling, and of its pressing needs, which the Gospel alone can thoroughly satisfy. The same spirit was particularly manifest at my second meeting, at which I re-delivered my lecture in accordance with the earnest wish of those who could not penetrate into the courtyard or room on the first occasion.

Such is the outline of my first excursion to the Corrèze. It will be seen that it is of great importance to place an agent at Brive—a thoroughly well-qualified man. The door is open. Let us hasten and take possession of the place in the name of the Lord Jesus.

SECOND JOURNEY.

My first journey into the Corrèze had its difficulties, but nothing to compare with those which I had to encounter on my second. This was to be expected. My journey in July took the enemy by surprise. It was a sort of ugly dream to them. But in September they had shaken off the nightmare, and were prepared to face the dreadful reality and to fight. In almost every direction they had managed to find allies.

The landladies of the hotels fought valiantly and successfully. In most localities I was absolutely refused shelter and food. The owners of our rooms had also been won over to the holy cause. And here it was that the most mischief was done, and where it is possible we must in future try to hire rooms by the year or month. The following is a specimen of the way in which I was treated. "Madame, I am told you have a dancing-room; will you let it to me?" "I think I recognise you; you are the Protestant. No, no, I will not let it to you." "Why?" "Because I don't wish to commit a mortal sin which our holy father, the Pope, can alone forgive." "Who told you that?" "The Bishop who let us know by a circular letter." "And you believe this?" "Yes, no, yes; I know nothing about it. But certain it is, you shall not have the room?" I went away, but returned in a quarter of an-hour. She had said "good-day" in a way that seemed to indicate some change in her mind. "Well, madame, do you still refuse me?" "No, I have taken advice, and I am disposed to let you have the room; but not for less than 25 francs." "You are joking; 25 francs for the hour and a-half that I shall occupy your room?" "For you, it seems a good deal; but there will be very little for me. It is a very simple matter. Out of your 25 francs I shall have to pay the price for the absolution of the mortal sin which I commit by receiving you under my roof." To such a thoroughly-perverted conscience, I had nothing more to say. These were some of my troubles, but what were they, and why speak of them, surrounded as I was at every step with joy and blessing?

Lubersac.—A great crowd. "Certainly we like to hear attacks on Romanism, but that is not enough. It is our duty to curse its lies, and turn them into ridicule; but our most urgent duty is to love truth and seek for it everywhere, but especially in matters of religion. We thank you for bringing us the light, without which we should have gone on groping our way until surprised by the darkness of death." Such was the language of three of the chief men of the town, and all who heard them signified by look and manner their approval, and most warmly grasped my hand. In the course of the day several ladies besought me not to give my lecture in a room of an hotel, because they wished to come and hear me. They had read our tracts, and felt that persons who circulated such excellent publications could not but be good and true Christians.

Brive.—My lectures at the Casino on the Syllabus and the Gospel were attended by overflowing audiences. The most thorough statements of the Gospel were received with applause. A small meeting, which I held afterwards, convinced me that the Holy Spirit had already begun His work in many souls. At Brive there is a small company of Protestants who are as a city set on a hill.

Tulle.—This will certainly be one of our most promising places in the Corrèze. The working people are numerous and unusually accessible. The middle classes *(bourgeoisie)* have even held out their hands to us. They are deeply religious, but very much opposed to the priests. I came to this conclusion at two small meetings, and especially during and after the lecture I gave at the Circus. This lecture, attended by more than 2,000 persons, will form an epoch in the annals of Tulle. "It was a splendid sight," says the *Républicain* of Tulle, in a long and thoroughly kind article, which concluded thus: "M. Hirsch met with great success, and we hope he will soon come back, and that we shall hear him again. He has made many friends here, and they are anxious he should return."

CHRISTMAS SERMON TO CHILDREN.

BY THE DEAN OF WESTMINSTER.

Preached at Westminster Abbey, December 27, 1879.

"I have no greater joy than to hear that my children walk in truth."—St. JOHN iii. 4.

THIS is the day of St. John, and we have brought you together now, as once before, because Innocents' Day falls on the Sunday. What I propose to do this evening is to set before parents and children some thoughts about the mode of teaching children the truths of religion. We all must feel as St. John felt, that we can have no greater joy than that our children, the rising generation, are walking, growing up in truth.

Now there are two things which we should wish to bear in mind at the very outset, which perhaps may seem difficult to combine, but which, nevertheless, do certainly go together. The first is, that what we teach to children should be truths which will stand the wear and tear of time as they grow up. "Train up a child," says Solomon, "in the way that he should go, and when he is old, he will not depart from it." That is very true, but in order that he should not when he is old depart from it, it must be a way, which when he is old he will find to be as good for him then as it was when he was young. And, secondly, we must try to teach a child what he will understand in the simplest and not in the hardest words, in the words which sink deepest into his soul and lay most hold upon his heart. This, perhaps, we might think cannot be the way in which the child will find the most delight as he grows older. Not perhaps in the very same form, but we may be sure, and our Saviour Himself has told us, that the instruction which is most suitable for a little child, is also the most suitable for the oldest and the wisest of men. Listen to me, then, for a few moments, parents and friends of children, and listen to me children also. What I say may sometimes be more addressed to one, and sometimes to the other, but the most part applies to both.

All parents and teachers have their own way of teaching, and every child perhaps has its own way of learning, but what I am going to say may possibly give more effect to some or all of these different ways.

First, what shall we teach our children to believe in order that when they grow up they may find that later experience shall not alter what they have learned when they were young? We must teach them that beyond and above what they see and feel and touch there is something greater and better which they cannot see or feel or touch. Goodness, kindness, modesty, courage, unselfishness,—these are the best things in all the world. It is true that goodness and courage have no faces that we can kiss, have no hands that we can clasp, yet they are certainly there in the midst of our work and our play; and this goodness and kindness which, except in outward acts, we cannot see, is something which existed long before we were born. It is from this that we have all the pleasant things in this world. The flowers, the sunshine, the moonlight,—all these were given to us by some great kindness and goodness which we have never seen at all, and this goodness which is everywhere is that great power out of which all things come, and we call this great power by the name of God, and because God is so much above us, and is so good to us, we call Him also by the name which is the most dear to us and the most above us of all names on earth,—we call Him our Father. When the father of his children goes away from home still his children know that he is somewhere though they cannot see him, and they know what they can do to please him. And so it is with the great, unseen Father of us all. Let us, then, teach our children that God is goodness and love. Let us teach them that the rules which He has laid down for the government of this world are His will and wish for us. Even the frost and cold, even sickness and pain are for our good, and we must trust that He who has sent them to us has some good reason to make us strong and healthy and brave. It is for this reason you will see in the Abbey on the monument of Sir John Franklin who was so long shut up in the ice, the words "O ye frost and cold, O ye ice and snow, bless ye the Lord, and magnify His name for ever." This is the way of expressing our belief in our Father in heaven, but this highest goodness and kindness is like what we have seen and heard of in the world. Children have generally seen it in their good parents, or their good uncles and aunts, or their good brothers and sisters, and besides these, as they grow older they will find that there have always been good people, and they will also hear that there was once one little Child, one Man so good to all about Him, so good to little children, that He has shown us better than any one else what is the true likeness and meaning of that unseen goodness which we call God. This is what we should teach and learn about Jesus Christ. Children should be made to understand that only if we are like Jesus Christ, or like to what Jesus Christ loved when He was in the world, can we be His friends or followers. They should be taught what were the kind of things that He did and said when He "went about doing good." He was good, and He went through all sorts of trouble and pain for nothing else whatever but to make us good, and this is why He is called the Son of God but the Saviour of man.

And then besides this children may be taught to learn that there is in the heart of every one of us something which tells us when we have done right or wrong, something which makes the colour come into our cheeks when we have said what is not true, that there is a deep feeling about right and wrong within us, something which we must treat with honour and respect both in ourselves and others. What is this? There are many names by which you will hear it called in after life, but there is one name which we speak of almost in a whisper because we do not like to speak of it as if it was a common thing;—it is the voice of God within us, the invisible power all around us, which also is within us, the breath of the Spirit of God, which we cannot see any more than we can see our breath or spirit, and because it is so good we call it the Holy Spirit of God. From this breath, or Spirit of God comes all the good not only in ourselves, but in other people, and children cannot learn too early to admire and to love all that is admirable and lovable in the men, women, and children that they chance to see around them. They may, perhaps, even learn the great lesson that sometimes there are good things to be admired and learned in people that they do not like, and even in people that hurt and annoy them, or even in those whom they ought to avoid, and if, as sometimes happens, children are brought up in other countries, where they see that people do not always on Sundays go to the same church or say the same prayers as they and their parents, they may learn thus easily and thus early a lesson which they never will forget, that our heavenly Father has those who serve Him and do good in many different ways, but still in the same good spirit. These are the chief things which we ought to learn from our catechisms as to what we ought to believe.

And now, what should the young be taught as to what they should do? I have once before told you that St. John, of whom we are thinking this day, when he was a very old man, so old that he could not walk, and could hardly speak, used to be carried in the arms of his friends into the midst of the assembly of Christians, and then he would lift himself up and say, "Little children, love one another," and then he would say again, "Little children, love one another," and then he would say once more, "Little children, love one another." And when he went on in this way some of those who heard him were astonished, and others were wearied, and they said, "Have you nothing else to tell us?" And he said, "I say this over and over again, because if you do this there is nothing more needed." Now that is something like what I would wish to say to you. What you have to be told is very simple. It is that you should be kind and loving one towards another, and if you are kind and loving one to another you will be loving to God, because you will be doing the very thing which He most desires. Try not to vex or tease your smaller brothers and sisters: try to help them when they are in difficulty: do not be jealous of them: do not tell stories against them: do not lead them into mischief, because the worst harm you can do to a young child is to tempt him to do wrong. If he once begins you cannot perhaps stop him, and many years afterwards he will remember with bitter grief and indignation that you were the first to lead him into evil ways. A bad word that is heard, a bad act that is spoken lightly of, often enters into the mind even of a young child, and remains there all its life. There is a proverb which says "Little pitchers have long ears," and it means that little children often hear more than you think they hear, and keep in their memories things that perhaps you think they must have forgotten. It is the same, in other words, as the Latin proverb, which those boys who understand Latin can translate for themselves, *maxima debetur pueris reverentia*. There should be the greatest reverence, the greatest fear to restrain us from doing anything by false or foolish or flattering words to spoil the conscience or the faith or the character of a little boy. "A spoilt child,"—you know you sometimes hear that expression. You know what you mean by a spoilt picture or a spoilt book. It means a picture or book of which the leaves are ruffled and the colours stained. That is what we mean by "a spoilt child"—that the character of the child is spoilt or stained by the foolish indulgence or neglect of those about him. Parents, try not to spoil your children. Children, try not to spoil one another, and take care not to be spoilt yourselves. That is one of the most important ways of fulfilling St. John's commandment, both to old and young, "Little children, love, do not spoil one another."

And there is another part of this precept which perhaps children should be particularly taught. It is that love and kindness includes not only our brothers, and sisters, and relations, but also poor people who are in suffering and want, and not only these, but the dumb creatures who depend upon us. Never be rude to any poor man or woman because they are in rags, or because they look different or talk differently from us; and never be cruel to any dog, or cat, or bird. There was a very cruel Roman Emperor, cruel to men, and women, and children, who, when he was a little boy, used to amuse himself by tormenting flies. Perhaps if he had been stopped then, he would not have had his heart hardened against his fellow-men.

And now, how are you to be strengthened to believe and to do these things? There are many ways. I will here only mention two. By reading good books, and by learning good prayers. Good books—the best parts of the best book in the world, which is the Bible. Parents and children ought both to learn early that even in this best of all books, the Bible, there are some parts more useful, more easy, more likely to stand the trial of time than others. Learn these, teach these, and you will then find that the more difficult parts will not perplex afterwards the minds of those who in their early childhood have had a firm grasp of those parts of which the truth and the beauty belong not to the vesture, which is folded up and vanishes away, but to the essence and the substance, which endures for ever. And in other good books let the stories of the great and good men of our own and of former times be fixed in our remembrance. How many such stories there are, as Sir Philip Sydney said of the poem of "Chevy Chase"—it stirred and will always stir our souls as with the sound of a trumpet. How many are there which will make our blood boil against the evil-doers, and our hearts beat with admiration for the generous and the noble. There was a famous French soldier of former days, whose name you will see written in the nave of this church on the gravestone of Sir James Outram, because Sir James Outram was a man of the same kind. It was the French soldier, Bayard. He was quite a small boy, only thirteen, when he went into his first service; and his mother, in parting from him, told him to remember three things—first, to fear and love God; secondly, to have gentle and courteous manners to those above him; and, thirdly, not to be proud or hard or haughty to those who were below him; and these three things he never forgot. These are the kind of stories which are amongst the heirlooms of all the families of the earth, and ought to be cherished from the very first to the very last.

And one word about your prayers. Let no parent forget, let no child forget to say a prayer, however short it may be, at morning and at evening. It is sure to help to make you better all the day. The Lord's Prayer will never fail the child that can be made to understand it, and the old man will find it express, sometimes almost as in flames of fire, all that he wants. And there is also that form of prayer which is given in hymns. There are hymns which, perhaps, can be remembered better than anything else, and which long afterwards, when we are grown up, if we are in long restless nights of pain and suffering, will come back to our minds the more because we have known them from childhood. Amongst these let me name the Morning and Evening Hymns, written by one of the very best of Englishmen, Bishop Ken. The Morning Hymn begins you know,

> "Awake my soul, and with the sun,
> The daily stage of duty run;"

the Evening Hymn,

> "Glory to Thee, my God, this night,
> For all the blessings of the light."

Not long ago I was visiting an aged and famous statesman, and he repeated in the evening word by word the Evening Hymn as he had learned it, so he told me, from his nurse ninety years before. So may it be with you, my dear children, not only with hymns, but with all the other good things which you may learn now, and perhaps when some of you are like that old man grown grey in the service of your country and full of years and honours, you may remember that when you were small children you perchance heard something which you have not forgotten, on the festival of St. John, on the Eve of Innocents' Day, in Westminster Abbey.

MR. W. HEPWORTH DIXON, one of the foremost and most useful of British authors, has died somewhat suddenly. The lamented death of his son, and too great literary activity, impaired his strength, and on Saturday last this flexible and brilliant writer was called away in the maturity of his powers, being only fifty-eight years of age. The deceased, who was a self-made man, was for sixteen years editor of the *Athenæum*, and was the author of a number of standard works, such as the "Life of Admiral BLAKE," "New America," and "Free Russia." In his "Life of WM. PENN" Mr. DIXON answered with great ability and with crushing effect the serious charges made against the Quaker philanthropist by Lord MACAULAY, to which the historian vouchsafed no reply. His loss will be greatly deplored in the literary world and other useful spheres where his labours were abundant.

We are glad to find that the terrible disaster at the Tay Bridge, on which we have commented in another column, has not been attended with so great a loss of life as was at one time supposed. From the tickets issued it is now definitely known that the number of adult persons in the train was 75, while the children are estimated at from 10 to 15. The discovery, by means of diving operations, of the position of the first-class carriage has demonstrated that the train had not traversed more than one-third of the high-girdered central portion of the bridge when the catastrophe occurred.. Attention has been called to the fact that the certificate of General HUTCHINSON, authorising the employment of the bridge for passenger traffic, was given in guarded terms, and was qualified with a recommendation that the speed of any train passing over it should not exceed, even on calm days, 25 miles an hour. The Board of Trade Inquiry is expected to commence next week.

TO CORRESPONDENTS.—*Several letters which are in type are unavoidably omitted.*

Colleges and Schools.

NEW COLLEGE, LONDON.—The CLASSES MEET AGAIN, after the Christmas Recess, on TUESDAY, January 6. There will be a Course of Lectures on Chemistry, beginning on that day, adapted to the Matriculation (Standard of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the recess.

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.

WILLIAM FARRER, LL.B., Secretary.

NEW COLLEGE, LONDON.—The EVENING CLASSES will be resumed after the Christmas Recess, on TUESDAY, January 6.

Applications, whether for information or for admission, should be made by letter to the Rev. WM. FARRER, LL.B., 8, Fairfax-road, N.W.

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Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building where . . . nothing has been spared to provide fine, lofty and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

FIFTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours one in the Second Class, and two in the Third, with six distinctions.

Applications for admission to be sent to the Principal.

Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

PRESBYTERIAN COLLEGE,
CARMARTHEN.

Candidates for admission into this College must be over sixteen years of age and will be expected to pass a satisfactory examination at Midsummer in—

1. ELEMENTS OF ENGLISH GRAMMAR AND LANGUAGE.
2. ENGLISH HISTORY, to the Revolution of 1688, with questions on Modern Geography.
3. ARITHMETIC: Ordinary Rules, Vulgar and Decimal Fractions.
4. ALGEBRA: Addition, Subtraction, Multiplication, and Division of Algebraical Quantities.
5. GEOMETRY: Euclid, Book I.
6. LATIN: Cæsar's Gallic War, Book I.; Latin Grammar.
7. GREEK: Xenophon's Anabasis, Book I.; Greek Grammar.

Every Student will be expected to go through the full College course of four sessions.

SCHOLARSHIPS.

Two Scholarships founded by Dr. Daniel Williams's trustees and one Berman Scholarship, of £25 each, tenable for two years, will, at the close of the current session of the College, be offered for competition to candidates who have passed the examination for admission, and are between the ages of 16 and 20 years.

The Examination will be conducted chiefly by means of printed papers, and will be held immediately after the entrance examination.

Candidates will be examined in the following additional subjects:—

ALGEBRA: Simple Equations.
GEOMETRY: Euclid, Book II.
GREEK: The London University Matriculation Books for Midsummer of each year; Acts of the Apostles.
LATIN: The London University Matriculation Books for Midsummer of each year; Latin Composition.

Further particulars may be obtained on application to the Secretary, Rev. T. L. Marshall, 6, Church-road, Brixton-rise, London, S.W., or from the Principal of the College.

By order of the Board,
THOS. L. MARSHALL, Secretary.

TETTENHALL COLLEGE, STAFFORDSHIRE.
HEAD-MASTER:

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., B.A. (London), First in the First Class at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College.

	£	s.	d.
Senior Tettenhall Scholarship ...	31	10	0
Junior Tettenhall Scholarship ...	26	5	0
Directors' Scholarship	26	5	0
The Shaw Scholarship	30	0	0
The Mander Scholarship	30	0	0

There is a large swimmming bath on the College premises, for use throughout the year, being warmed in cold weather. There is a well-equiped gymnasium, and there are three good fields for cricket and football.

Boys are prepared for the Universities, the Professions, and for Commerce.

For particulars as to Scholarships, &c., apply to the Head Master at the College; or to the Secretary and Preacher, Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

FIRST TERM, 1880, from JAN. 16th to APRIL 15th.

INDEPENDENT COLLEGE,
TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond.)
Second Master—T. POWELL, Esq., M.A. (Oxon.)

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life. A JUNIOR SCHOOL PREPARATORY to the COLLEGE, in a separate building, under the care of Mrs. MILNE. Terms from 26 to 40 Guineas per annum.

For Prospectus apply to the Principal as above, or to the Secretary, Mr. ALBERT GOODMAN, Taunton.

School will RE-OPEN FRIDAY, January 23rd.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES, West-hill, Sydenham.

Principal, Miss SYKES, assisted by competent Governesses and Professors.

Terms and references on application.

East of England Nonconformist Girls' School, Bishop's Stortford.
Lady Principal - Miss LEWIN.

PUPILS have been successfully prepared for the Cambridge Local, College of Preceptors, and South Kensington Art and Science Examinations. The next term will commence January 22, 1880.

Nonconformist Grammar School, Bishop's Stortford.
Headmaster—Rev. R. ALLIOT, M.A., Trinity College, Cambridge.

Mill Hill School, Middlesex, N.W.

LENT TERM, 1880, will COMMENCE on MONDAY, 19th January, 18-0, at six p.m.

Applications for admission or information to be addressed to the Headmaster, R. F. WEYMOUTH, Esq., D.Lit.

BOURNEMOUTH, HANTS. Haverstock, Poole-road. Most bracing part.

SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.) of New and University Colleges, EDUCATES as PRIVATE PUPILS a Few Sons of Gentlemen. Equal attention is paid to work, health, and comfort. Bournemouth has been selected for its porous soil, mild winters, and cool summer sea-breezes. Masters attend for German, French, and writing. The pupils attend the ministry of the Rev. William Jackson or the Rev. P. F. Elliot, M.A. Separate bedrooms if desired.

Strictly inclusive Terms for Pupils under 16... £105
" " " " under 13 ... 75

WILTON HOUSE, EDGBASTON, Near Birmingham.

THE SCHOOL for YOUNG LADIES, lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.

The Autumn Term is from Tuesday, September 16th to Friday, December 19th.

References kindly permitted to the Rev. R. W. DALE, Birmingham.

University School, Hastings.

MR. JOHN STEWART has the pleasure of informing his friends that he has secured the help of the Rev. B. B. WILLIAMS, late of Chichester.

The New Lower School, under the care of Mrs. Butler (wife of Mr. Edward A. Butler, B.A., B.Sc.), will be opened at Christmas.

The following successes at public examinations have been achieved by boys from this school during the last nine months:—

London University, First B.A....	1
" " Matriculation in Honours ...	3
" " " 1st Division ...	3
Cambridge Local Examination, Seniors	8
" " " Juniors	14
College of Preceptors, First Class*	6
" " Second "	23
" " Third "	14

* With the 1st Prize for Mathematics.

August, 1879.

CAMBRIDGE HOUSE, Cornwallis Gardens, Hastings.

A SCHOOL for LADIES, conducted by Mrs. WILLIAMS (wife of the Rev. B. B. Williams). Prospectus on application.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.

PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ...	Prof. MORLEY, Univer. Col.
Botany	Prof. BENTLEY, King's Col.
French Language ...	Dr. MANDROU.
German Language ...	Dr. WEHE, Dulwich Col.
Italian Language	Prof. FERRERO, LL.D.
Ancient & Modern History	Dr. KENSHEAD, Dul. Col.
English Language ...	G. E. WEST, Esq., M.A.
Physical Geography ...	Prof. SEELEY, King's Col.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing	Signor GARCIA.
Drawing and Painting ..	E. C. MILES, Esq.
Geology & Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to the Principals.

THE LADIES' HIGH-CLASS SCHOOL
MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.

PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.

Ten miles from London, and three from the Crystal Palace.

Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.

In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results.

Each class has a separate room and teacher.

A gymnasium has been added, and outdoor exercise is much encouraged.

Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

HOLT HOUSE SCHOOL, CHESHUNT, LONDON, N.

Conducted by Professor W. B. TODHUNTER, M.A. (Gold Medallist) University of London, and Fellow of University College, London. Formerly of Cheshunt College.

In addition to the usual Classical, Mathematical, and English subjects and French, which is studied daily, instruction in Science forms a part of the regular work of the upper classes. The French, German, drawing, and painting are taught by Dr. Adelstein, Professor of Modern Languages, Drawing, and Painting at the Royal Polytechnic, London. Inclusive terms from £45 per annum.

For particulars apply as above.

MANOR HOUSE SCHOOL, CLAPHAM, S.W.

Head Master—F. C. MAXWELL, M.A. (Cantab.).
Second Master—R. H. CHOPE, B.A. (Lond.).

Pupils are prepared for the Cambridge Local, the Law and Medical Examinations, the Civil Service, and the Universities.

Besides the usual subjects, Greek, German, Natural Science, Drawing, Singing, and Swimming are included in the ordinary school fees.

The School is limited to 100 boys (30 of whom are Boarders); present numbers, 95.

Prospectus, &c., on application.

ESTABLISHMENT FOR YOUNG GENTLEMEN, HEATHFIELD, PARKSTONE.
Seven Minutes by rail from Bournemouth.
Rev. WALTER GILL, Princip.

The Educational Training in this Establishment is comprehensive, thorough, and discriminating, based on the Word of God, and in harmony with the advancing requirements of the times.

Terms moderate. Prospectus on application.

The next Session will commence on Thursday, Jan. 22nd.

Established twenty-five years.

STELLA HOUSE COLLEGIATE SCHOOL,
DARTMOUTH PARK HILL, LONDON, N.

HIGH MIDDLE-CLASS EDUCATION for GIRLS. Eighty-five pupils passed Oxford, Cambridge, and College of Preceptors' Examinations. Trained and Certificated Teachers, Resident French Governess, and Visiting Professors. Terms moderate.

PRINCIPAL—Miss SUTTON.

REFEREES.

Mrs. HENRY VINCENT, Gaisford-st., London, N.W.
Miss BUSS, N.L.C.S., London.
Dr. S. MANNING, LL.D., Religious Tract Society.
W. S. GROSER, Esq., Sunday School Union.
Rev. W. CROSBIE, M.A., LL.D., Derby.
LAWRENCE GANE, Esq., Barrister-at-Law, Middle Temple, Leeds.

EDUCATION for YOUNG LADIES.
36, HILDROP ROAD, TUFNELL PARK, LONDON, N.

Principals—The Misses HEWITT,
Assisted by a staff of Governesses, and the following eminent Professors:—

Music	Mr. J. BAPTISTE CALKIN.
French	M. GRENET, M.A., and Mdlle. BERNARD.
German	FRAULEIN HOLST.
Drawing	Mr. W. BOLTON.
Dancing	Madame DI TEGNONE.
Calisthenics	Professor MUNDAY.
Singing	Mr. W. WINN.

The school year is divided into Three Terms.

The NEXT TERM will commence JAN. 20.

The Misses Hewitt will be happy to forward Prospectuses, and to give the names of referees on application.

EDUCATION.—INVERNESS HOUSE, HERESON, ST. LAWRENCE-ON-SEA, RAMSGATE.

The Misses MACKENZIE, having REMOVED to the above commodious residence, have accommodation for more PUPILS. They offer a good Education, careful training, and home comforts. Young ladies of neglected education and governess students receive especial attention.

THE MISSES ROWLAND, formerly of Henley, continue to receive PUPILS.

Special Arrangements for Young Ladies from India.

Prospectuses and testimonials on Application.—Marchmont House, Selina-crescent, Crouch-end, N.

HOWARD (LADIES') COLLEGE, KIMBOLTON-ROAD, BEDFORD.

Lady Principal, Mrs. J. COMPTON BURNETT.
English and Foreign Certificated Governesses.
Masters from the Harpur Schools.
Boarders received.

Preparation for the Universities. Pupils successful in the Local Examinations. Preparatory Class for Juniors. Needlework. Moderate terms. Prospectus on application.

Vacancy for Governess-pupil. Premium required.

CRAVEN HOUSE, LEICESTER.

The Misses VICCARS, assisted by Competent Teachers, receive a limited number of Young Ladies to Board and Educate.

Terms on application to the Principals.

Reference may be made to—Dr. Green, Religious Tract Society; S. R. Pattison, Esq., F.G.S., Hampstead; Rev. J. W. Thew, Leicester.

SPRINGFIELD VILLA SCHOOL, NORTH PARADE, HORSHAM.

Thorough classical and commercial education.

For prospectuses apply to the Rev. J. W. Scott.

BOURNEMOUTH. — MILVERTON COLLEGE for the Daughters of Gentlemen, will OPEN January 27, 1880. High-class education, and intellectual culture combined with Christian training.

References kindly permitted to Rev. Dr. Alex. McLaren, Manchester; Rev. W. Griffith, West Croydon; Rev. Francis Tucker, B.A., London, and others.

Prospectus on application to the Principal.

NORTHAMPTON HOUSE, Great Bardfield, Braintree.

VACANCIES for THREE YOUNG LADIES, in a good school. English, music, French, drawing, book-keeping. Good home. Careful training. Terms very moderate. Preparatory class for little boys. Principal.

READING.—High-class EDUCATION for YOUNG LADIES. Home comforts and careful culture combined with thorough instruction. Efficient masters. Economical terms. Vacancy for Governess-Pupil required, with premium; also a Junior Teacher, upon reciprocal terms.

Principal—Mrs. Ratcliffe, Burlton House, Castle-hill.

WESTWOOD PARK HOUSE,
FOREST-HILL, S.E.

THE REV. H. J. CHANCELLOR receives a limited number of pupils to board and educate. The course of instruction includes the subjects required for the University Local Examinations. The year is divided into three terms. The principal is assisted by resident and visiting masters. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Attention is given by the principal to the religious and moral training of the pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.

Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

ALLESLEY-PARK COLLEGE, near Coventry, Warwickshire.
Established 1848.

A High School, conducted on the most approved principles and methods. More than one hundred students have passed the University, Civil Service, Professional, and other Examinations.

A Preparatory School, separate, for Little Boys.

Papers of Thos. Wyles, F.G.S., Director.

WINTERSDORF, TRAFALGAR-ROAD, SOUTHPORT.

PRINCIPALS—Mrs. and the Misses SIMON.

Prospectuses and Report from the Principals, or the Rev. J. S. Simon, 43, Francis-road, Birmingham.

The NEXT TERM commences on WEDNESDAY, the 21st JANUARY.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

CASTLE HALL SCHOOL, NORTHAMPTON.

Conducted by Mrs. MARTIN and her Daughter.

Assisted by Masters, and Qualified English and Foreign Governesses.

Pupils prepared annually for the Cambridge Local and other Examinations.

CAMBRIDGE HOUSE SCHOOL, 120, HAGLEY-road, EDGBASTON, near Birmingham.

Principal—FREDERIC EWEN, aided by an efficient staff of Resident and Visiting Masters.

Pupils are prepared for Business and for University Examinations.

The NEXT TERM will commence on TUESDAY, JANUARY 13th.

MARGATE, STANLEY HOUSE, CLIFTONVILLE.

PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by Mrs. DISNEY, daughter of the late W. Stanley, of Bath House School, and widow of the late Mr. Disney, of Dane-hill House School. Prospectuses on application.

MARGATE, HAWLEY HOUSE, HAWLEY SQUARE.

Mrs. and Miss RAYS' first-class SCHOOL for YOUNG LADIES. Pupils prepared for Oxford Examinations. First terms, Fifty Guineas. Prospectuses on application.

MARGATE, EDGBASTON HOUSE (near the General Post Office).

Miss SMART receives thirty YOUNG LADIES to board and educate. Her pupils have been very successful in the Oxford, Cambridge, and College of Preceptors' Examinations. Terms moderate.

MARGATE, SURREY HOUSE, CLIFTONVILLE.

PREPARATORY SCHOOL for BOYS, who receive a high-class Education, combined with home comforts. References to Parents.—Address Miss NEWMAN, Principal.

MARGATE, CLAREMONT, CLIFTONVILLE.

ENGLISH, FRENCH, and GERMAN BOARDING SCHOOL for YOUNG LADIES.

This Establishment is well recommended for its educational efficiency, its comforts, its good management, its splendid situation, and recreation grounds. The Lady Principal, CLARA M. SEARLES, is assisted by Professors, certificated English and Foreign Governesses, and responsible Matrons.—Terms and references on application.

MARGATE.—The Lady Principal of Claremont, Cliftonville, has VACANCIES for TWO PUPILS to learn Cooking and Household Management, while continuing the higher branches of education (on the German system).

SEASIDE EDUCATION for GIRLS, DYSART HOUSE, CLEVEDON.

Miss E. MARTIN'S Pupils will reassemble on Tuesday, January 20, 1880.

LADIES' SCHOOL, YORK HOUSE, HARBORNE, near BIRMINGHAM.

Principal, Miss DAVIS, assisted by efficient Professors and Governesses.

References kindly permitted to Rev. J. Angus, D.D., President of Regent's-park College; Rev. J. Trafford, M.A., late President of Serampore College; Rev. A. North, Harborne; and others. Terms moderate. Prospectus on application.

THEOBALDS, WALTHAM-CROSS.—A HIGH-CLASS PRIVATE SCHOOL (20 pupils for the sons of gentlemen. Principal: Rev. J. OSWALD JACKSON.

References kindly permitted to Sir Wilfrid Lawson, Bart., M.P., Carlisle; Sir Thos. Chambers, Q.C., M.P., Temple, London; Richard Toller, Esq., Surrey-gate House, Leicester; Rev. Dr. Reynolds, Cheshunt College, Herts.

Prospectuses on application.

OXFORD COUNTY MIDDLE-CLASS SCHOOL
(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.

References to parents in all parts of England.

Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

HIGH-CLASS EDUCATION.—Strictly Select. Number Limited to Ten. PUPILS PREPARED for the Legal, Medical, and London University Examinations, Indian and Home Civil Service.—Rev. A. C. Todd, The Manse, Tattenhall, Cheshire.

CATFORD COLLEGIATE SCHOOL, LEWISHAM, S.E.

The supervision and the comforts of a home combined with the discipline of a school.

For prospectus, apply to Rev. J. B. BLOMFIELD, Principal.

The next term commences January 21.

A CAMBRIDGE HONOUR-MAN, Scholar of his College, is willing to RECEIVE YOUNG GENTLEMEN to prepare for the "Previous Examination," or entrance Scholarships. This would be a good opportunity for parents wishing to secure for their sons a comfortable Christian home in Cambridge.—Address M. S., "Independent Press," Office, Cambridge.

CAN any Lady RECOMMEND a respectable WOMAN, not under forty years old, to assist in general housework? Another kept, and only two in family. Must have unexceptionable character for honesty, sobriety, and good conduct, and without encumbrance. Liberal wages given.

Apply by letter, in first instance, to Mr. Bennett, 35, Surrey-street, Strand.

DRAPERY and CLOTHING BUSINESS for DISPOSAL, about 50 miles from London. 14 years' lease. Rent £65. Average returns the last six years over £7,000. Stock about £2,500.—For further particulars, apply to Mr. Ginders, Pawson and Co., St. Paul's-churchyard, London.

Metropolitan Improvements.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

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